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Faculty of Philosophy

Master's Degree Programme in Comparative Cultural Studies

Kirsi-Maria Rinta-Jouppi

Translation of Acroctic Psalms:

Comparison of Two Finnish Bible Translations

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TABLE OF CONTENTS

FIGURES AND TABLES	2
ABSTRACT	5
1 INTRODUCTION	7
1.1. Material	10
1.2. Method	13
1.3. History of the Bible	15
1.3.1 The Division of the Old Testament Canons	17
1.4. Book of Psalms	22
1.4.1 Acrostic Psalms	26
2 TRANSLATION	29
2.4 Historical Background of the Texts and Translation	31
2.5 Finnish Bible Translation	33
2.2.1 Finnish Bible Translation Work	39
2.6 Eugene A. Nida and the Beginning of the Bible Translation Theory	41
3 TRANSLATION STRATEGIES	44
3.4 Literal Translation and Dynamic Equivalence	44
3.5 Foreignization and Domestication	47
3.6 Retentive or Re-creative	48
4 TRANSLATION PROBLEMS AND LIMITATIONS	50
4.4 Hebrew Semitic language	52
4.5 Poetry Translation	55
4.6 Cultural Effects in the Translation	58
5 ANALYSIS OF THE MATERIAL	61
5.4 The names of God	61

5.5	Alphabetical Acrostics	64
5.2.1	Omissions in the Form and Text	65
5.2.2	Additions in the Finnish Translations	67
5.2.3	Replacements in the Finnish Translations	69
5.2.4	Domestication in Titles of Finnish Translations	70
5.2.5	Retentive and Re-creative Verses in Finnish Translations	73
6	CONCLUSIONS	80
6.1	Further Research	83
	WORKS CITED	85
	APPENDICES	91
	FIGURES	
	Figure 1. The Dynamics of Translation	30
	Figure 2. Holmes' Diagram	49
	TABLES	
	Table 1. Division of three different Christian Canons of the Old Testament	19
	Table 2. Division of the books in Tanakh, Hebrew Canon	21
	Table 3. The Hebrew Alphabets their Latin equivalence and the Hebrew numeral values of the alphabets	54
	Table 4. The Old Testament constitution in the Finnish Bible	91
	Table 5. The New Testament constitution in the Finnish Bible	92
	Table 6. Psalm 111 in Tanakh, Raamattu 1992, and Raamattu Kansalle 2009	92
	Table 7. Psalm 112 in Tanakh, Raamattu 1992, and Raamattu Kansalle 2009	95
	ABBREVIATIONS	
JBS	Jewish Bible Society Tanakh Translation	
NIV	New International Version	
SL	Source language	

TL	Target language
OT	Old Testament
NT	New Testament

UNIVERSITY OF VAASA**Faculty of Philosophy****Author:** Kirsi-Maria Rinta-Jouppi**Master's Thesis:** Translation of Acrostic Psalms:
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ABSTRACT:

Jokaiseen kieleen liittyvät lähde- ja kohdekulttuurin normit ja säännöt sekä eri kielten kielen rakenteet ja säännöt määrittelevät minkälaiseen lopputulokseen kääntäjä päätyy. Kääntäjän tulee työssään huomioida, että käännöstä tehdessä ei käännetä vain tekstiä vaan kaikkea, mikä liittyy tekstiin sekä lähde että kohdekieleessä, yhtenä tärkeimpänä niistä kulttuuri. Kääntäjä joutuu tekemään tärkeitä päätöksiä, kuten säilytetäänkö alkuperäinen tekstin muoto vai tuodaanko teksti osaksi omaa kulttuuria, jolloin erilaisuus katoaa. Kääntäminen on aina tulkintaa, sillä yksikään kieli ei vastaa identtisesti toisiaan, vaikka ne kuuluisivat samaan kieliperheeseen ja kulttuuriin. Jopa samat suomenkieliset käännökset eroavat toisistaan, kuten tässä tutkimuksessa tulee esiin.

Tämä pro-gradututkielma tarkastelee kahta suomalaista raamatunkäännöstä, vuoden 1992 kirkkoraamatun sekä vuonna 2009 julkaistua Raamattu Kansalle työryhmän Uutta testamenttia ja Psalmeja. Aineistona olivat alfabeettiset akrostiset Psalmi, joita on yhteensä yhdeksän Vanhassa testamentissa. Analyysin ohjeena ovat psalmi 111, 112 ja 145. Alfabeettisissa Psalmeissa esiintyvät Jumalan nimet ja niiden suomennos ovat myös osa tutkimusta. Lukujen alkuun lisätyt otsikot ovat myös tarkasteltavina. Teoria pohjana on James Holmesin (1988) säilyttävä (retentive) ja uutta luova (re-creative) sekä Lawrence Venutinin (1995) kotouttaminen (domestication) ja vieraannuttaminen (foreignization).

Laadullisen tutkimuksen tuloksena on, että molemmat raamatun käännökset käyttävät sekä vieraannuttamista että kotouttamista käännösten käännösstrategiana. Holmesin käännösstrategia säilyttävä ja uutta luova löytyy myös molemmista käännöksistä. Alkuperäinen alfabeettisten Psalmien sanaleikki katoaa käännöksessä, mutta se olisi toki mahdotonta säilyttää, johtuen kielten erilaisesta rakenteesta. Hypoteesi joka on kolmiosainen, saa tutkimustuloksista jonkin verran tukea mutta ei vahvistu kokonaan sillä molemmista käännöksistä löytyy sekä säilyttävää sekä uutta luovaa. Vuoden 1992 Raamattu käyttää enemmän uutta luovaa sekä kotouttavaa käännöstä, joten tämän voidaan todeta vahvistavan hypoteesia.

KEY WORDS: Acrostic Psalms, Bible translation, culture, domestication, retentive, re-creative, foreignization, poetry translation

1 INTRODUCTION

The Bible is the most translated book in the world even today. Christians have always read bible as a translation. Around two thousand years of Bible translation work has taught the translators what are good strategies and methods to use when translating the Bible. United Bible Societies follow the methods and principles that are generally accepted. Bible translation is much more than just the written work the translator does. The translation is prepared, tested, published and the reception it gets is followed. A translation can be successful only if all of phases are completed successfully. (Suomen Pipliaseura 2014) The Bible is not one book but it is a collection of books; 66 books altogether. The word Bible comes from the Latin word Biblia that means the library. The first book Genesis starts at the beginning of the universe and in the New Testament the last book ends with the Revelation that describes how the world will end. (Pawson 2007: 19) The Hebrew word for the Bible is Tanakn that is an acronym of Hebrew initials. The initials are from each three parts of the Tanakn; Torah (the Law), Nevi'im (Prophets) and Ketuvim (Writings). (BibliaHebraica.com 2003)

The verses from Genesis and Psalms show that the same thing can be mentioned many times in different books. Genesis 11: 1-9 and Psalm 33: 10 are about the same event. The book of Psalms is generally referred to be like a miniature Bible. It consists of the most important events in the whole Bible. (Norvanto 2008: 68)

Genesis 11:1-9

Everyone on earth had the same language and the same words. And as they migrated from the east, they came upon a valley in the land of Shinar and settled there. They said to one another, "Come, let us make bricks and burn them hard." -- Brick served them as stone, and bitumen served them as mortar. -- And they said, "Come, let us build us a city, and a tower with its top in the sky, to make a name for ourselves; else we shall be scattered all over the world." The LORD came down to look at the city and tower that man had built, and the LORD said, "If, as one people with one language for all, this is how they have begun to act, then nothing that they may propose to do will be out of their reach. Let us, then, go down and confound their speech there, so that they shall not understand one another's speech." Thus the LORD scattered them from there over the face of the whole earth; and they stopped building the city. That is why it was called Babel, because there the LORD confounded the

speech of the whole earth; and from there the LORD scattered them over the face of the whole earth. (The Jewish Study Bible 1985)

Psalm 33: 10

The Lord frustrates the plans of nations, brings to naught the designs of peoples. (The Jewish Study Bible 2004)

I am studying two different Bible translations the other one Finnish Raamattu 1992 that is expected to follow the Dynamic equivalence as a translation strategy while the newer Bible Translation Raamattu Kansalle (2009) claims that their aim was to create a literal translation that would follow the original faithfully. It was interesting to find out that there was not comparative Bible translation studies completed in Finland nor have the acrostic Psalms been studied in a way they translate. I chose to study Acrostic Psalms in particular because the context of alphabet Psalms was new to me and I wanted to learn more. I want to find out how poetry in a structure of acrostic can be translated. I am also going to study the Names of God in Psalms and how the use of the names differs in different cultures and how the culture influences the translation. How the names of God are treated in the source culture and how they are brought to the target culture texts. My hypothesis consists of three different parts; I want compare two Finnish Bible translations and compare them into the Jewish study Bible Tanakh and see what changes in them according to the translation strategies that I have chosen to apply, I also want to study the cultural effects on both of the Translations and how culture effects on them or do they have the same meaning. And the third section of the hypothesis is what happens to the acrostics when translated. Is the wordplay maintained or lost and what happens to the structure? I believe that it is impossible to translate the alphabetic poetry from source text into target text in a way that only the language changes and everything else would remain as in the original. Any two languages cannot be so close to each other that their alphabets could be correspondent and that the equivalent word in both languages would mean the same. There are differences even in the translations that are written in the same language in my study Finnish. So in this sense I agree with James Holmes (Basnett: 46) who thinks that equivalence does not exist.

There has been a lot of criticism on the different Finnish Bible translations¹ and that is the reason that I wanted to study the different translations. The 1992 Bible is translated based on Nida's (1964) translation theory dynamic equivalence and the 2009 Raamattu Kansalle translation is based on faithfulness to the source text and word-for-word equivalence. Eugene Nida divides the equivalences into two categories, formal and dynamic. In the formal context the focus is on the message that includes both form and content. In formal translation the focus is at correspondences between poetry to poetry or sentence to sentence but the main idea is to allow the reader to understand the source language context as much as possible. The Dynamic equivalence is a principle of equivalent effect which tries creating a situation that the message for the receiver is the same as it has been between the original receiver and the SL message. (Bassnett 1991:43-44) James Holmes on the other hand does not believe that equivalence could work. He feels that the use of the term equivalence is perverse since languages can never be same and to ask for that sameness between languages is too much. (Bassnett 1991:46)

The Hebrew Alphabets have not just literal meaning but also a numeral value. The explanation of the numeral value is called gematria and it is a tool of understanding clarifying concepts and Hebrew texts. (Levy-Malmberg 2010) The Hebrew alphabets and use of them in acrostic Psalms is interesting method of creating poetry. It is clear that the biblical poetry that uses perfectly arranged alphabetic sequence and follows the similar pattern through out the poem must have a purpose. The biblical scholars disagree about the reasons and the most suggested explanation is that the acrostic form helps the reader to memorise the poetry easily.² Although I will not study Gematria further, it combines my whole study since and the alphabets give order for the acrostic Psalms but they are also connected with the names of God and of course they are a part of Hebrew culture.

¹Some critical articles that can be found on the Web. One article of each translation. There is a lot more to be found though. 1. Kotimaa24.fi. Asiantuntijat: Raamattu kansalle -käännös ei ole luotettava. 2. Ronning, Mirja: Uusi raamatun käännös ei ole luotettava.

² Van Der Spuy, Roelie (2008) Suggests different reasons in his paper *Hebrew Alphabetic Acrostics – Significance and Translation*. why there is an acrostic structure created. (515-519)

1.1 Material

The material of this study consists of two different translations of Finnish Biblical texts. Since there are different kinds of structures in different versions of the Old Testament I want to define that the Bible I am using includes 39 books in the Old Testament and 27 books in the New Testament. This combination of the biblical texts is referred to as a protestant Bible. (Dowley 2009: 6, 11) The first translation that is used is the Holy Bible version that has been approved in 1992. The 1992 version of the Holy Bible is translated by a Committee that was named in the Church Assembly in 1973 and it is approved by the Church Assembly in 1992. This Bible is the official church Bible that is used in Finnish Evangelic Lutheran Church. The new translation (1992) of the Bible was introduced during the 350 year Anniversary of Finnish Bible.

In 1992 it has been 350 years since the first appearance of the Finnish Bible. The 1992 version of the Bible has still the same function as its predecessors had: to convey the word of God in a language that everyone can understand. The linguistic aim of the new Finnish translation was clear, natural and modern vernacular language. The translation work has been reflected the development of the Finnish language and it has given up the specific biblical language. The vocabulary and sentence structures have strived for that the translation does not unnecessarily repeat of the original languages features but concentrates primarily to convey to the reader the contents of the Bible's texts. (Suomen evankelis-luterilainen kirkko 1992)

Some commentary refers to the masoretic texts that are the Jewish traditional texts and the best representative of these texts dates to the year 1008 AD. The Septuagint is the Greek translation of the Old Testament. The earliest parts of the Septuagint are born in the third century BC. Qumran texts that were found from the Dead Sea caves between 1940s and 1950's are the biblical manuscripts that date from the beginning of the Christian era; they have not been used in earlier in the translations of the Finnish Bibles. (Ibid.)

The translation principles were accepted in 1975 Church assembly and they significantly differed from the previous translation principles. The preservation of the old Biblical and church language was no longer the aim but natural and modern general Finnish. Also the guidelines of the translation method differ a lot between the predecessors and the latest committee. While the predecessors have aimed at word-for-word accuracy the latest committee highlighted the overall message of the texts and not the single words. The main issue of the text was to introduce the actual message clearly in typical Finnish. The translation was supposed to be accurate that nothing essential from the original text's message should not be left out. Instead of the word-to-word translation the dynamic equivalence was set as a principle according to the modern study. (Komiteamietintö 1991: 13)

The second translation that I am going to use is a new 2009 translation that is not approved by the Church Assembly and it is not used in the Finnish Church. Raamattu Kansalle translation is 2009 edition that is only the New Testament and the Book of Psalms. The complete bible has been translated and was published 2012 but since I have the 2009 translation I am using it. The aim of the translation has been to achieve the equivalent and a fluent translation into modern vernacular Finnish. The original languages that were used when the bible was written have a different kind of structure than Finnish. A word or sayings that deviate from the source language have been used to make translation more understandable and fluent. If there has been a significant difference between the source and target language then the more literal meaning has been marked in footnotes as well as other translation options. (Raamattu Kansalle 2009: 3)

The original Old Testament uses Hebrew that does not have vowels and that is why the most often used God's name is hidden in the tetragram JHWH (Jahve). JHWH is usually translated as Herra (the Lord). The tetragram JHWH in the book of Psalms has been translated as Herra (the Lord) and it has been written with capital letters. The texts mainly used for the translation of the New Testament have been Novum Testamentum

Graece³ (Nestle Aland 27 Renewed edition 1993 and the Septuagint translation of the Old Testament (Editio Rahlfs 1979). The *Biblia Hebraica* by Rudolf Kittel and P. Kahlen are also used. For the Book of Psalms the basic text used in translation is *Biblia Hebraica Stuttgartensia*⁴ (5. edition 1977). (Ibid: 3)

I will also use an English version of the Jewish study Bible (2004). It is a translation of Masoretic texts that in Hebrew are called *Tanakh*. *Tanakh* has never been replaced by any official translation for example *Vulgata* though translations of the text in vernacular languages were made in post biblical times for the Jews who did not understand biblical Hebrew. (JBS 2004: X)

“Tanakh [תנ"ך] (also Tanach or Tenach) is an acronym that identifies the Hebrew Bible. The acronym is based on the initial Hebrew letters of each of the text's three parts: 1. Torah [תורה] meaning one or all of: "The Law"; "Teaching"; "Instruction". Also called the *Chumash* [חומש] meaning: "The five"; "The five books of Moses". It is the "Pentateuch". 2. Nevi'im [נביאים] meaning: "Prophets". 3. Ketuvim [כתובים] meaning "Writings" or "Hagiographa". The Tanakh is also called [מקרא], Mikra or Miqra.” (BibliaHebraica.com 2003)

Jewish Publication Society's *Tanakh* translation is the closest equivalence for the Hebrew Masoretic texts that is the official Bible for the Jews. The making of the new Tanakh translation was careful work and for that a translation committee was named.

After World War II, when the Jewish Publication Society began to consider a new edition of the Bible, the idea of a modest revision of the 1917 translation met with resistance, and the concept of a completely new translation gradually took hold. The proposed translation would reproduce the Hebrew idiomatically and reflect contemporary scholarship, thus laying emphasis upon intelligibility and correctness. It would make critical use of the early rabbinic and medieval Jewish commentators,

³ “The Nestle-Aland is the prevailing edition of the original text of the New Testament. In the apparatus there is a clear presentation of all the theologically and text-historically important readings. A detailed critical apparatus with cross references as well as extensive appendices provide plenty of additional information.” (The Academic Bible Store Worldwide)

⁴ “*Biblia Hebraica Stuttgartensia* (BHS) is known to be the definitive edition of the Hebrew Bible. It is a revision of the third edition of the *Biblia Hebraica* edited by Rudolf Kittel, the first Bible to be based on the Leningrad Codex. The Leningrad Codex is the oldest complete Hebrew Bible still preserved.” (Christianbook.com)

grammarians, and philologists and would rely on the traditional Hebrew text, avoiding emendations. The need for this new translation was the focus of the Jewish Publication Society's annual meeting in 1953. Later that year the Society announced its intention to proceed with the project, and in 1955 the committee of translators began their task.[...] The committee profited much from the work of previous translators; the present rendering, however, is essentially a new translation. A few of its characteristics may be noted. The committee undertook to follow faithfully the traditional Hebrew text, but there were certain points at which footnotes appeared necessary: (1) where the committee had to admit that it did not understand a word or passage; (2) where an alternative rendering was possible; (3) where an old rendering, no longer retained, was so well known that it would very likely be missed, in which case the traditional translation was given in the name of "Others" (usually referring to the Society's version of 1917); (4) where the understanding of a passage could be facilitated by reference to another passage elsewhere in the Bible; and (5) where important textual variants to be found in some of the ancient manuscripts or versions of the Bible. The translators avoided obsolete words and phrases and, whenever possible, rendered Hebrew idioms by means of their normal English equivalents. For the second person singular, the modern "you" was used instead of the archaic "thou," even when referring to the Deity ("You"). A further obvious difference between this translation and most of the older ones is in the rendering of the Hebrew particle *waw*, which is usually translated "and." Biblical Hebrew demanded the frequent use of the *waw*, but in that style it had the force not only of "and" but also of "however," "but," "yet," "when," and any number of other such words and particles, or none at all that can be translated into English. Always to render it as "and" is to misrepresent the Hebrew rather than be faithful to it. Consequently, the committee translated the particle as the sense required, or left it untranslated. (JPS 2004: xiv)

According to the rules and principles set by the committee the new translation of Tanakh strives to be as faithful as a translation can ever be. I cannot use the original Hebrew texts since I have no knowledge of the Hebrew. For that reason I use the Jewish study Bible that is the best and most widely read Jewish translation for the contemporary English-speaking Jews. (JBS 2004: X)

1.2 Method

The aim of this is to find out how parallel Finnish Bible translations; the official Church Bible 1992 and New translation called Raamattu Kansalle 2009 differ from each other

when compared to Jewish Study Bible Tanakh 2004. I have chosen to study the Book of Psalms and the alphabetical Psalms that are also known as acrostic Psalms. The Hebrew alphabets are used as literary device. The first letter of each line or verse of poetry occurs according to the order of 22 Hebrew alphabets. In Latin alphabets the equivalent would be that the line of a poem would start with A, the second line with B and so on. The acrostics create an aesthetic pattern for the psalm but it may have been used also to make it easier to memorize the verses. The use of acrostics may have been intended to express the completeness. The following Psalms are acrostic: Pss. 9-10 (in Masoretic text pss. 9-10 are considered as a single passage. The Septuagint treats them as single as well) 25, 34, 37, 111, 112, 119 and 145. (JPS 2004: 1291, 2122) There are 3 complete Acrostic Psalms which are Psalms 111, 112 and 119. From the acrostic Psalms I have chosen to study three acrostics Psalms 111 and 112 that are complete acrostics meaning that they use each letter of the alphabets in correct order to start a verse. I will also use Psalm 145 that is imperfect in a form because there is only one letter “nun” missing. I have decided to leave Psalm 119 out of this study because it has 176 verses and it would extend this study too much.

My aim is to use Holmes’ retentive and recreative method when analyzing two different versions of Finnish translations of the Acrostic Psalms. I am also going to study the use of the God names in the translations. I want to find out how the translation of the Gods names changes the meaning and how the culture effects on this process. In the analysis I will use Venuti’s (1995) foreignizing and domesticating approaches. I am also going to comment on the trustworthiness and fluency of the language in the translations. I also want to point out how they differ and which one is closer to the original texts. And finally I want to look into the titles that have been added in our versions. I am also going to study what has been omitted, added or replaced to the different translations.

My hypothesis consists of three different parts; I want compare two Finnish Bible translations and compare them into the Jewish Study Bible Tanakh and see what changes in them according to the translation strategies I have chosen to apply, I also want to study the cultural effects on translations and how cultural factors appear in the translations and does the meaning change according to receiving culture. And the third

section of the hypothesis is what happens to the acrostics when translated. Is the wordplay maintained or lost and what happens to the structure?

In this study I will begin the study by discussing about Translation's history, Finnish Bible translation and Eugene Nida's Bible translation theories. I will continue by explaining the idea of different translation strategies that I am going to use in my study and what are relevant theory frame for my study. These are presented in chapters 2 and 3. I will discuss about translation problems and limitations in chapter 4 where I am going to talk about the Hebrew, poetry translation and cultural effects on translation. Chapter five is constructed of the analysis of material in this study. In chapter 6 I will conclude the results of this study and I will give suggestions what could be studied further.

1.3 History of the Bible

When talking about bible we understand it to be a thick book with more than 1000 pages. The parts of bible have been written during centuries. It is likely that the bible we know today has been written during 1500-2000 years. And it took a long time before all the parts of bible were collected together as a one book. The first stories of bible are from time when people did not know how to write and the stories were passed on as oral tradition. (Dowley 2009: 10). The Jewish Scribes were the ones who were responsible for coping process of the words of the ancient biblical scripts. They copied the biblical scripts by hand whenever it was necessary. The copies were always carefully checked in case of errors. The first translation of the Old Testament appeared during the third and second century before Christ. It was translated from Hebrew into Greek and called the Septuagint⁵. During the dark ages after the Roman Empire had collapsed, the monks

⁵ "The name commonly given in the West to the Koine Greek Alexandrine text of the Hebrew Bible (Tanakh/Old Testament) produced some time between the third to first century BC. The Septuagint Bible includes additional books of the old Jewish canon beyond those contained in the Hebrew Bible, including the books of the Maccabees, much beloved and revered by Jews today. These additional books were composed in Greek with small portions in Aramaic, and in most cases only the Greek version has survived to the present. The Septuagint is the oldest and most important complete version of the Old Testament and predates the Hebrew, or Masoretic, text by as much as 1,000 years" (Biblia Hebraica)

protected the Bible and they also copied and forwarded the Bible. By 300 the New Testament had already been translated into several language including Latin and Syrian. The Syrian Bible was called Pe'sitta means simple translation. The Vulgata⁶ is a late 4th-century Latin translation of the Bible. It was translated by Hieronymus and it is known as "commonly used translation". The Vulgata was for centuries the only version of the Bible that the Roman Catholic Church used. (Dowley 2009: 16-17).

Since the Bible was written in Latin, Greek or Hebrew in languages that the ordinary people did not understand, it was decided by some people that the Bible should be translated into the languages which the ordinary people could understand. The earliest known translation into Old English is the book of Psalms and it dates back to year 700. It was done by the Bishop of Sherborn. There were two great translators 16th century. The other one was Martin Luther that started the reformation. Luther translated the Bible into German and he believed that a good translation would be done from the original text and was to be understandable vernacular language. A complete Luther's Bible was published in 1532 and it was one of the first vernacular Bibles. Even today Luther's Bible is one of the most popular German Bibles. It has had a great impact to the development of modern German language. (Dowley 2009: 20, 22) The most significant English translator is William Tyndale (1494-1536) who in exile translated the New Testament from the original Greek texts into vernacular English. The translated editions were smuggled to England but the King of Kind ordered them to be burned. Before Tyndale finished his translation of the Old Testament he was betrayed, arrested and burned at the stake in Belgium. Nowadays the already existing translations are renewed by the Bible Societies around the world. This way it is ensured that the translations are accurate, clear and equal to the vernacular language. The translation is usually done by the native speakers and this way it is ensures that the language is as

⁶ "Jerome's translation of the Greek and Hebrew Scriptures into the common language, Latin, was completed in 405. It was recognized as authoritative during the Council of Trent (1546) and became the official Bible of the Roman Catholic Church. The widespread use of the Vulgate is also recognizable in its influence in early modern Bible translations, such as the Authorized, or King James, Version. The Vulgate continues to be of scholarly use today in the study of the textual transmission of the Bible and in the historical study of Christian theology."(BibleGateway.com)

living as possible. This way the language does not sound like a translation. Some rules that the Bible translators should obey; Do not add anything, do not leave out anything, do not change the meanings, and try to find words that will open the meaning and the feeling of the original scripts for the new reader. (Dowley 2009: 20, 22-23).

Bible that we know today has taken a long journey through different eras, places and communities to become the sacred whole book. It has not always been one book but it was originally a collection of books as the Greek word *Biblia* (books) suggest. The earliest books were written on scrolls that were made of papyrus that is a plant-based paper or parchment that is an animal skin treated in a way it can written on. It is probable that all of the biblical books were written on scrolls at first. But during the second and third century Common Era the scribes began to write on papyrus and parchment that was folded and stitched into a codex. It resembles quite closely our modern books. After the codex was in use the Christians continued to copy their scriptures into book like codex form but the Jews continued their tradition and copied their scriptures in scrolls. Preserving the books to other generations meant that the books were copied several times by the scribes. “In time, editions of these books were collected and religious communities gradually narrowed down the list of books they deemed authoritative. However, different communities used different criteria. This process of including certain books as Scripture and rejecting others is called canonization.” (Breed, Brennan 2017)

1.3.1 The Division of the Old Testament Canons

The Christians may think that the Old Testament and the Tanakh is one and the same thing. But when it is observed further important distinctions can be found. All of the Old Testament Canons whether they are Catholic, Anglican, or Orthodox Christian include additional books, either written or preserved in Greek for example Judith, Wisdom of Solomon, Maccabees and so on. These books are in the Jewish canon. And some Orthodox communions only use the Septuagint that is a Greek translation of the Hebrew texts. It varies in word choices and length from the Masoretic (Hebrew) Text.

The Jewish Tanakh and the Christian Old Testament also differ from each other. The differences can be found in terms of punctuation, canonical order, and emphases. (Levine, Amy-Jill 2017)

Differences in canonical order further create distinct interpretations. The Old Testament tucks Ruth between Judges and 1 Samuel; the book fits here chronologically, because Ruth is King David's great-grandmother, and David is introduced in 1 Samuel. The Tanakh places Ruth in the *Ketuvim* (Writings), where her scroll (Hebrew, *megillah*) accompanies the Song of Songs, Lamentations, Qohelet (Ecclesiastes), and Esther. These scrolls are read, in full, on certain Jewish holidays; thus they have a more prominent place in the canon of Judaism than they do in the Christian canons. Readers of the Old Testament know that it ends with the Prophets; the last book is Malachi, who predicts Elijah's return before the "day of the Lord" (Mal 3:23-24 [Mal 4:5-6 in English]) or what came to be thought of as the messianic age. Tanakh readers know that the canonical division *Nevi'im* (Prophets) appears in the middle, followed by *Ketuvim*. Here, the last words fall to King Cyrus of Persia (2Chr 36:23), whose edict tells the Babylonian exiles, "Any one of you of all His people ... let him go up" (JPS)—that is, go home. Thus the two canons tell a different story: the Old and New Testaments focus on salvation at the end-time, with the book of Revelation showing the rectification of the "fall" in Eden; the Tanakh speaks of returning to the homeland. (Levine, Amy-Jill 2017)

The Christians and Jews read their sacred texts with different emphases. The focus in Judaism is on the Torah that is read in Synagogues. Every time Torah is read it is accompanied by a reading from the Prophets. Christian focuses on the Prophets, and the selections from the "Old Testament" are accompanied by readings from the New Testament. The Jews and Christians hear the texts in a different way. Christian bible is read in the vernacular in most of the churches while in the synagogue, it is chanted from the Hebrew. "Attention to the connections but also the differences between the Tanakh and the Old Testament allows us to respect the integrity of each tradition and to understand why we interpret texts differently." (Levine, Amy-Jill 2017)

The tables below present three different Christian Old Testament Canons (Dowley, Tim 2009: 11) and the Jewish texts in Tanakh. First table illustrates the Christianity and the second table presents the division of the books in Tanakh. It can be seen clearly how the canons differ from each other according to what Christian denomination they represent.

The protestant Old Testament consists of the same books as the Hebrew Bible but the some of the books are in different order and the numbering of the books differs from each other.

CHRISTIANITY OLD TESTAMENT		
ORTHODOX Septuagint	CATHOLIC OT Vulgata	PROTESTANT OT Finnish Bible
Pentateuch	Pentateuch	Pentateuch
Genesis	Genesis	Genesis
Exodus	Exodus	Genesis
Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy
Historical Books	Historical Books	Historical Books
Joshua	Joshua	Joshua
Judges	Judges	Judges
Ruth	Ruth	Ruth
I Samuel	I Samuel	I Samuel
II Samuel	II Samuel	II Samuel
I Kings	I Kings	I Kings
II Kings	II Kings	II Kings
I Chronicles	I Chronicles	I Chronicles
II Chronicles	II Chronicles	II Chronicles
I Esdras		
Ezra- Nehemiah	Ezra	Ezra

	Nehemiah	Nehemiah
Tobit	Tobit	
Judith	Judith	
Esther with additions	Esther	Esther
Maccabees I	Maccabees I	
Maccabees II	Maccabees II	
Maccabees III		
Maccabees IIII		
Wisdom Books	Wisdom Books	Wisdom Books
Job	Job	Job
Psalms (151)	Psalms (150)	Psalms (150)
Prayer of Manasseh		
Proverbs	Proverbs	Proverbs
Ecclesiastes	Ecclesiastes	Ecclesiastes
Song of Songs	Song of Songs	Song of Songs
Wisdom	Wisdom	
Sirach	Sirach	
Psalms of Solomon		
Prophets	Prophets	Prophets
Isaiah	Isaiah	Isaiah
Jeremiah	Jeremiah	Jeremiah
Lamentations	Lamentations	Lamentations
Baruch	Baruch	
Letter of Jeremiah		
Ezekiel	Ezekiel	Ezekiel
Daniel with additions	Daniel	Daniel

Hosea	Hosea	Hosea
Joel	Joel	Joel
Amos	Amos	Amos
Obadiah	Obadiah	Obadiah
Jonah	Jonah	Jonah
Micah	Micah	Micah
Nahum	Nahum	Nahum
Habakkuk	Habakkuk	Habakkuk
Zephaniah	Zephaniah	Zephaniah
Haggai	Haggai	Haggai
Zechariah	Zechariah	Zechariah
Malachi	Malachi	Malachi
51 Books	46 Books	39 Books

Table 1. Division of three different Christian Canons of the Old Testament

It can be confusing that all of the Christian canons differ from each other in the amount of books. But different branches of the Christian tradition have come to slightly different conclusions which of the ancient texts belong to Bible. And they all differ from the Jewish tradition that includes only 24 books into Tanakh. (JPS 2004)

Tanakh The Hebrew Canon (24 Books)		
Torah The Law	Nev'im The Prophets	Kethuv'im The Writings
Teaching Genesis Exodus Leviticus Numbers	Former Prophets Joshua Judges Samuel Kings	Wisdom Psalms Job Proverbs Megilloth The Scrolls

Deuteronomy	Major Prophets - Latter Isaiah Jeremiah Ezekiel The Minor Prophets - Latter Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zachariah Malachi	Song of Solomon (Songs) Ruth Lamentations Ecclesiastes Esther Histories Daniel Ezra Nehemiah Chronicles
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Table 2. Division of the books in Tanakh, Hebrew Canon

1.4 Book of Psalms

The book of Psalms is a collection of poetic prayers. Some of them have been part of the ancient Israelis worship. And the others were part of the individual's meditation and worship. Nowadays the Psalms are still used the way they were used around three thousand years ago. They are read at home and used in the church services. (Marttila 2011: 11) The book of Psalms consists of 150 spiritual poems and it actually is a collection of collections since it consists of five different book scrolls. It is difficult or even impossible to categorize clearly the book of psalms. But there are a lot of different types that can be recognized. (Marttila 2011: 11-12)

Psalms is a collection, actually a collection of collections, of poetic prayers. (Prose prayers are also found throughout the Bible, but they are ad hoc, private prayers of individuals.) The origin of most of these poetic prayers is lost in obscurity, but they were preserved because they were likely used liturgically in ancient Israel, certainly in the Second Temple and in some cases perhaps in the First Temple. The Hebrew name of the book, Tehilim, "songs of praise," is found often in rabbinic literature and is also attested in one of the Dead Sea Scrolls, in a Psalms scroll (11QPsa, lines 4-5) which says that David wrote 3,600 tehilim plus other

compositions (see below for David as the author of Psalms). The English title "Psalms" derives from the Greek psalmos, a translation of Hebrew mizmor, "a song with the accompaniment of a stringed instrument." (JSB 2004:1280)

The traditional Hebrew name for the Book of Psalms is Tehillim that means praises and it is a part of the Kethuvim that means the writings. The authors of the Psalms are as follows : David, 73, Asaph, 12, sons of Korah, 9, Solomon, 2, Heman, 1, Ethan, 1, Moses 1, and anonymous, 51. When Psalms are analyzed there are several different types of classifications identified. The Bible Study Tools (2002) divides main types of Psalms as follows:

- Prayers of the individual - Psalms 3-7
- Praise from the individual for God's saving help - Psalms 30 and 34
- Prayers of the community - Psalms 12, 44 and 79
- Praise from the community for God's saving help - Psalms 66 and 75
- Confessions of confidence in the Lord - Psalms 11, 16 and 52
- Hymns in praise of God's majesty and virtues - Psalms 8, 19, 29 and 65
- Hymns celebrating God's universal reign - Psalms 47 and 93-99
- Songs of Zion, the city of God - Psalms 46, 48, 76, 84, 122, 126, 129 and 137
- Royal psalms by, for or concerning the king who is the Lord's anointed - Psalms 2, 18, 20, 45, 72, 89 and 110
- Pilgrimage songs - Psalms 120-134
- Liturgical songs - Psalms 15, 24 and 68
- Didactic (instructional) songs - Psalms 1, 34, 37, 73, 112, 119, 128 and 133

As the book of Psalms is the longest book in the Bible, it portrays widely the variation of human's emotional feelings. When in other Prophetic books the God addresses people, in Psalms the people are talking to God. When Psalms were created, they were sang and were accompanies by musical instrument. For that reason one may find musical instructions from Psalms. For example Psalm 81:1 "For the director of music. According to *gittith*. Of Asaph." (NIV 2011)

The Psalter is from first to last poetry, The Psalms are impassioned, vivid and concrete; they are rich in images, in simile and metaphor. Assonance, alliteration and wordplays abound in the Hebrew text. Effective use of repetition and the piling up of synonyms and complements to fill out the picture are characteristic. Key words frequently highlight major themes in prayer or song. Enclosure (repetition of a significant word or phrase at the end that occurs at the beginning) frequently wraps up a composition or a unit within it. (BibleStudyTools 2002)

In the Prophetics book God usually talks to the people when in Psalms the people are talking to God. In Psalms there are different kinds of human expressions. One may find deep regret, great anger, uncertainty caused by anxiety and direct praise on the Lord. But they also describe the comfort that one has experienced near God. Since the Psalms describe widely different sides of human emotional life, they have given comfort during thousands of years to people living in very different situations. (Norvanto 2008: 67)

Athanasius (300-343 A.D.) says it was the custom of his day to sing Psalms, which he calls "a mirror of the soul," and even "a book that includes the whole life of man, all conditions of the mind and all movements of thought." (Johnson 2009)

As mentioned before in this study, different Christian communities divide Bible in a different way and Jewish have their way of dividing the books in the Bible. In the Masoretic Text of the Hebrew Bible there are 150 chapters or psalms.

Some chapters may contain two separate psalms (possibly Pss. 19 and 40), while in other cases, one composition has been split into two chapters (e.g., Pss. 9-10 and 42-43). The book crystallized in several different forms in different communities: The LXX contains an additional psalm at the end of the book, and the Syriac Peshitta Bible translation contains five additional psalms. Several of these, as well as some previously unknown

compositions, have been found in the Qumran Psalm scroll (11QPsa), suggesting that the collection and arrangement of psalms in the early Psalter was fluid, within certain parameters, with no fixed order nor even a set list of compositions to be included. (JSB 2004: 1280)

The book of Psalms is subdivided into five books:

- Most of the "Psalms of David" are in this collection – Psalms 1-41
- Containing some psalms of Korah and Asaph – Psalms 42-72
- Almost exclusively the psalms of Korah and Asaph – Psalms 73-89
- Mostly untitled psalms – Psalms 90-106
- Mostly liturgical psalms for pilgrimages to the Temple and for festivals – Psalms 107-150 (JSB 2004: 1280)

Psalms are numbered differently according to variation of the Hebrew Masoretic manuscripts and Greek Septuagint texts. Protestant translations use the Hebrew numbering, but other Christian traditions vary. The division of numbering between the different variations of Hebrew Masoretic texts and Greek Septuagint is done in a following way:

- Psalm 9 and Psalm 10 in Hebrew constitute one psalm, Psalm 9, in Greek. From this psalm onwards, the Greek numbering is one less than the Hebrew: for example Psalm 23 in Hebrew is Psalm 22 in Greek.
- Psalm 114 and Psalm 115 in Hebrew constitute one psalm in Greek, Psalm 113. However, the next psalm, Psalm 116 in Hebrew, constitutes two psalms in Greek, Psalm 114 and Psalm 115.
- Psalm 147 in Hebrew constitutes two psalms in Greek, Psalm 146 and Psalm 147.
- Psalms 148 to 150 have the same numbering in Hebrew and in Greek.
- In many new translations and contemporary Christian sources, the numbering used is that of the Hebrew tradition. This is also the case on our internet site.
- In the Greek tradition of the Septuagint there is a 151st psalm that is a poem about King David. (Saint James Vicariate for Hebrew Speaking Catholics in Israel 2017)

The difference in the numbering of the psalms is due to the fact that certain psalms were not always copied as singular literary units but in one tradition one psalm could have been recorded as two psalms while in another tradition it could have been recorded as

one psalm. The difference occurs since Septuagint preserves a slightly different tradition and Hebrew Tanakh (the Masorah) preserves another tradition. (Saint James Vicariate for Hebrew Speaking Catholics in Israel 2017)

1.4.1. Acrostic Psalms

The Bible contains a number of alphabetic acrostics. An alphabet acrostic begins starts with the first letter of the alphabet, and each successive line begins with each successive letter, until the alphabet is finished. Since almost all of the biblical poetry is in Hebrew, the alphabet acrostics can be found only in the Hebrew texts of the Bible not in Greek or Aramaic. Every alphabetic acrostic has twenty-two parts since there are twenty-two letters in the Hebrew alphabet. During the bible times the manuscripts of texts were rare because all of them had to be copied by hand and for this reason the alphabet acrostics were a welcomed device to memorise the texts but they were made also for poetic beauty. The alphabetic acrostic gave the poet a device to structure and organise his thoughts. The challenge that the poet has when composing an alphabetic acrostic is finding suitable words for letters that occur infrequently. (Anderson, Steven 2015)

The most famous acrostic in the Bible is Psalm 119. This Psalm is termed a repeating stanzaic acrostic because it is arranged in twenty-two stanzas, each of which has eight lines that begin with a single letter of the Hebrew alphabet. These twenty-two stanzas are usually marked in English Bibles by the letters that the lines in each stanza begin with. Like some other acrostic psalms, it is the acrostic which gives structure to Psalm 119, which otherwise follows a theme rather than an outline. [...] If Psalm 119 were written in English, there would have to be eight verses beginning with X, and eight with Z. In Hebrew, wāw and ʔēṭ are about as uncommon at the beginning of a word as our X and Z, respectively. The most difficult letter of a Hebrew acrostic by far is wāw. There are only eleven biblical Hebrew words that begin with wāw, and ten of these are very rare words or names, several of which may be textual errors. Fortunately for acrostic-makers, the eleventh word is the most common word in the whole Bible, the conjunction ׀ (and, that, but). In every acrostic in the Bible, all the wāw verses begin with the conjunction ׀, including eight verses in a row in Psalm 119. Psalms 25 and 34 both skip this difficult letter. (Anderson, Steven 2015)

Psalms 111 and 112 are complete acrostics and they are unique in a way that each colon, or subdivision of a line, begins with a successive letter of the Hebrew alphabet. Even though these Psalms are only ten verses each. The Psalm 145, in which each verse begins with a successive letter of the Hebrew alphabet is considered as a complete acrostic though there is no nûn verse in the Masoretic Text of this psalm (nûn is skipped between v. 13 and v. 14). This occurs so that the variations in a form that is found in the other biblical acrostics could be kept. (Anderson, Steven 2015)

Psalms 25 and 34 are also acrostics in form but they are incomplete. In these psalms each line begins with a successive letter of the Hebrew alphabet but the letter wāw is skipped in both of these psalms.

Although some ancient versions and modern scholars try to insert a wāw line in Psalm 25, an analysis of these psalms shows that the wāw line was intentionally skipped to form a double acrostic. Skipping the wāw creates an odd number of letters in the alphabet (twenty-one), which puts lāmed exactly in the middle. Psalms 25 and 34 both add a pe line after tāw (at the end), to keep the number of lines at twenty-two. When this additional pe is taken together with the first and middle letters of the acrostic (’āleṗ and lāmed), the letters spell ’āleṗ, the first letter of the alphabet. Most likely, wāw was the letter chosen to be omitted because there is only one word beginning with wāw that could be used in an acrostic. Attempts to “correct” the “omission” of the wāw line actually ruin the poetic structure of these psalms. Psalm 25 also has the peculiar trait of having two rêš lines (rather than qôṗ – rêš). Many reasons for this have been suggested, but it is possibly because David felt that there was no appropriate way to form a qôṗ line. [...] Another acrostic psalm is Psalm 37, in which every other line begins with a consecutive letter of the Hebrew alphabet. The acrostic in this psalm is unusual in that a particle precedes the word beginning with the acrostic letter in the lines for the ‘ayin and tāw. (Anderson, Steven 2015)

Psalms 9 and 10 are closely linked and they were probably composed together to complement each other. They form an unusual broken acrostic where almost every other line begins with a consecutive letter of the Hebrew alphabet though with some irregularities. Psalm 10 skips out of the acrostic in verses 3-11 until joining it again for the final four letters. But there are enough alphabets present so that the psalm can be

considered as an acrostic and not only a coincidence or scholarly contrivance. Unfortunately in the translations the beauty and structure of the acrostic is always lost. (Anderson, Steven 2015)

2 TRANSLATION

Revelation 22: 18-19

I warn everyone who hears the words of the prophecy of this scroll: If anyone adds anything to them, God will add to that person the plagues described in this scroll. And if anyone takes words away from this scroll of prophecy, God will take away from that person any share in the tree of life and in the Holy City, which are described in this scroll. (NIV 2011)

“Language has always been a critical element of religion. To every culture, its language has always been sacred. It was the means of maintaining and transmitting traditions, and of communicating with higher powers.” (Sofer 1999: 21) For that reason there has to be certain caution when translating one’s sacred texts and prayers into another language. Jews and Muslims still consider prayers in other languages questionable. Despite that the Bible is the most translated book in the world. It has been translated into over 2000 languages and dialects. There are new translations of the Bible appearing every year around the world. (Sofer 1999: 21-22, 25) Some religious traditions believe that the sacred texts cannot be translated because the text is seen as a divine manifestation. There is a vision in Christianity that the bible should be translated to all languages in the world. So that everyone would have a possibility to get to know the biblical texts in their own language. The Bible translation work is still the most important reason why the new literary languages are developed. (Kela 2009: 85-86)

The translated text and the original text can never perfectly match and that is why the translations are results of translator’s interpretation. Giuseppe Palumbo (2009) explains that “A translation may be defined as a text in one language that represents or stands for a text in another language [...] a text translated in a given language can never be the same as a text in original language [...]”(122-123). The relationship of equivalence between the source text and the target text is seen in most of the linguistic approaches of translation. In some approaches a translator is supposed to preserve a foreignness of the source text. Translation should be conducted in a way that it does not affect the naturalness but it is in fact letting the otherness to show. Foreignization is an opposite

strategy to domestication that is a strategy of translation aiming to produce transparent and fluent translations. (Palumbo 2009: 38, 48, 123-24)

Newmark (1991) presents the factors that influence semantically to the translation. The below figure illustrates those ten factors.

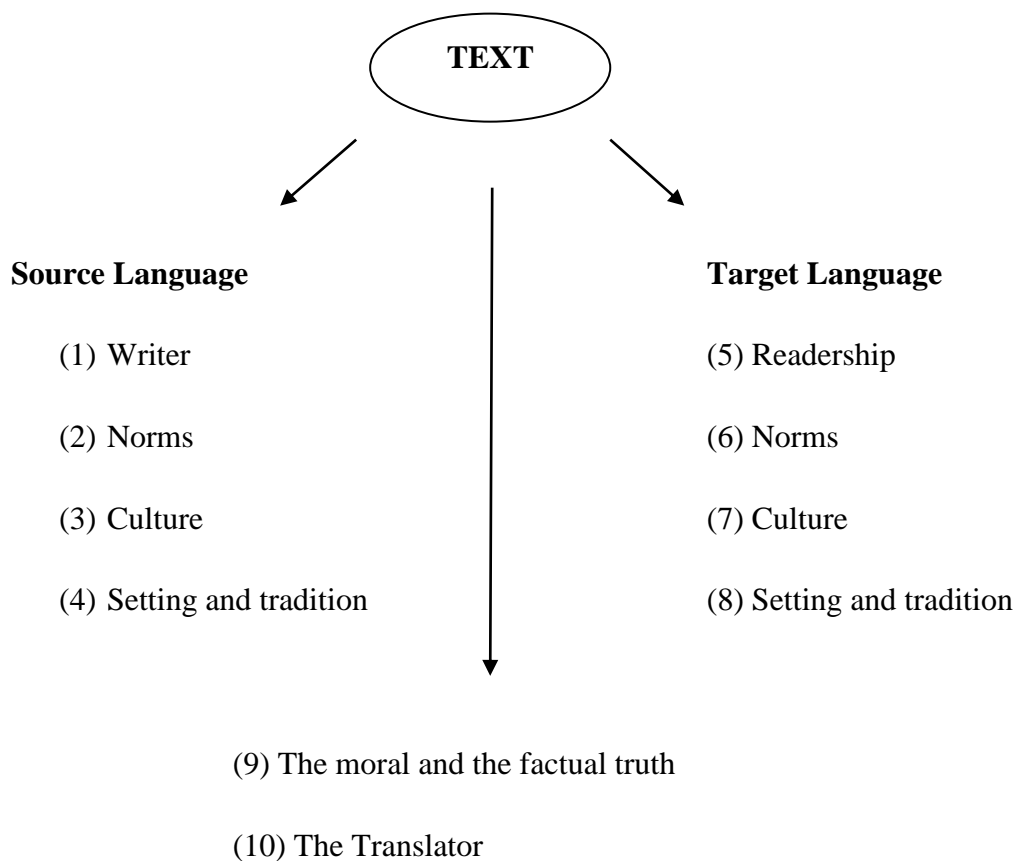


Figure 1. The Dynamics of Translation

(1) The Individual style or idiolect the SL author. When should it be (a) preserved (b) normalized?

(2) The conventional grammatical and lexical usage for this type of text, depending on the topic and the situation.

(3) Content items referring specifically to the SL or third language (i.e. not TL) cultures.

(4) The typical format of the text in the book, periodical, newspaper, etc., as influenced by the tradition at the time.

(5) The expectations of the putative readership bearing in mind their estimated knowledge of the topic and the style of language they use, expressed in terms of the largest common factor, since one should neither translate down (nor up) to the readership.

(6), (7), (8) as for 2, 3, and 4 respectively but related to the TL.

(9) What is being described or reported, ascertained or verified (the referential truth), where possible independently of the SL text and the expectations of the readership.

(10) The view and prejudices of the translator, which may be personal and subjective, or may be social and cultural, involving the translator's 'group loyalty factor' which may reflect the national, political, ethnic, religious assumptions, social class, sex, etc. of the translator. (31-32)

If one or more of these factors are not taken into account when translating, it may lead to an inaccurate and defective translation. Translation is at once a science and an art. It is an exercise to which translator affects by making choices and decisions by using one's skill and taste. A good translation in general is economical and accurate. (Newmark 1991: 39)

2.1. Historical Background of the Texts and Translation

The books of the Old Testament have been written in Hebrew and only the book of Daniel has been written in Hebrew and Aramaic. Hebrew belongs to the Semitic language family and it is related to for example Arabic. The languages belonging to the Semitic writing system had a long time signs only for consonants. Later on the vocals were added to the texts and they were marked by dots and lines below and above the consonants. Usually missing of the vocals did not cause any understanding difficulties. But there are parts in the Old Testament in the poetic sections that do not have a full certainty what the original vocals are. The vocal change may cause that the meaning of the whole word may be totally different. Parts that include rare expressions may have even the consonants in wrong order.

When the Old Testament's writings got the status of being holy, they were copied carefully from century to century. The Jewish scribes made a great deal of effort to sustain their Bible's texts as they were from word to word. And they did succeed very well. Although there is not a certainty about all of the vocals has the consonant text remained almost unchangeable. (Räsänen&Saarinen 1995: 15-16)

The oldest complete scripts that have remained until our times are from year 1000. The reason that there are not older scripts is that it was respectable to destroy the scripts that were in a poor state. Before they were destroyed they were carefully copied. The books of the Old Testament were translated in Greek already Before Christ to serve the Jewish people living outside the Palestine. The translation was born in Egypt and it was named Septuagint. According to the legend there were 70 translators and Septuagint means 70. The Apocrypha books are also included in Septuagint and the text is deviant from the Hebrew text. Reasons for the differences can be found from the free translation of the text and from the fact the source text has been slightly different from the source text that we know. Septuagint was for a long time a Bible that the Christian people used. When the Christianity spread less people could speak Hebrew. The authors of the New Testament usually quote the Old Testament from the Septuagint. (Ibid: 16-17)

Later Vulgata was translated by Hieronymus. He came to Bethlehem in 386 and started to live in a convent where he lived in isolation. There he started his huge translation task that took him 23 years. He translated all the original Hebrew and Greek biblical texts into Latin. A Jewish Rabbi taught Hieronymus Hebrew that way he was able to translate directly from the Hebrew texts. The translation is called Vulgata that means commonly used translation. From the 8th century until the year 1609 it was the only bible the Roman-Catholic Church used. (Dowley 2009: 17) It was not until the reformation began that the original Hebrew Old Testament was valued again among the Christians. Luther translated the German Old Testament from the original Hebrew text. The Hebrew text is basis for all the new translations including the Finnish Old Testament. In some parts where the Hebrew text causes difficulties the Septuagint is then used for the translation. (Räsänen&Saarinen 1995: 18)

2.2. Finnish Bible Translation

According to the philosophy of Lutheran reformation, the bible had to be translated so that ordinary people were able to read it. Martin Luther set an example by translating the bible into German. First Swedish bible was published in 1541 and in 1642 the first complete Finnish bible came out. Mikael Agricola had started the reformation in Finland and he had translated the New Testament, parts of the Old Testament and The book of Psalms into Finnish already in the 14th century. The effort that Agricola gave to the bible translation and the language that he used is seen in the 1642 version translation of the bible. Also the work that Agricola started to get the bible to people ended when the Finnish translation of the bible published in 1642. The official work of the Finnish translation started in 1602 when a translation committee was appointed by the King of Sweden. (Komiteamietintö 1991: 1)

The level of the translation of the different books in the bible varied very much although there were quite strict rules for how to do the work in practice. But since there were many priests working with different books of the bible the result was colourful. The books that Agricola had translated were accepted as such, only the spelling was corrected. The first Finnish Bible was a robust piece of work and it consisted of 1486 pages. It was 42 centimeters high and it weighed 6 kilograms. It was beautifully decorated and illustrated. The libraries and the people using the bible were on the second place to get the new bible. All the dignitaries of the Kingdom were in the first place to receive the new bible. The bible was dedicated to the Queen Christina who reigned the Swedish Kingdom at the time. Nowadays the first bible is called Christina's bible. The Queen Christina received a bible that had golden edges and velvet covers. There are still around hundred pieces left of the first Finnish bible in perfect condition. (Ibid. 2-4)

After the publication of the first Finnish bible several new editions appeared. They were improved versions of the first bible, the corrections to the correct language were made and other errors were fixed. The new era for the Finnish bible translation started in the 17th century. Initiative came from the Bible Society, since it was the International Bible

Society's principles to publish bibles without comments. In 1825 it was added to the principles that the Apocrypha books should also be left out from the bible. This meant that the bibles that the Finnish Bible Society published were without Luther's forewords to the different books of the Bible. Also all the commentary and explanations were left out as well as the Apocrypha books. Because of the low costs and small size the renewed Bible soon occupied the Finnish market. (Ibid.4-6)

The Bible that was published in 1933 and 1938 starts its history already in 1850s. A new version of the Church Bible was published in 1852 and it was monitored by the professors Gabriel Geitlin and Mathias Akiander. The professors had also corrected the language and spelling of that new version. The professors Akiander and Geitlin left a written presentation to the Bible Society about how the following new editions of the Bible were to be treated. They set a list about what kind of spelling and language were to be used. The presentation was later published by name "Anmärkningar till finska Bibelöfversättning" [Comments to the Finnish Bible translation] the presentation ended for a plea that "When in addition it has been a church's precept that the Bible language is with the consistent improvements tried to be done so clean and perfect as it is possible during each are for human ability [...] so that this word could appear clean and clear with our home country's beautiful and lovely language." (Ibid. 6-7)

After the presentation was published at first the clergy and then the members of the church were allowed to give an opinion about the new guidelines in the Bible translation. But all of the statements were in a conflict and no unanimity was reached. The statements reflected the worry that ordinary people would be offended if the familiar words of Bible were to be changed. The demand that that the word of Bible should stay unchanged shows that the clergy and people knew their Bible and they showed respect for the holy book. From generation to generation the translators have experienced how hard it is to change the familiar terms and sayings in the Bible, no matter how old they are, or even if there are mistakes in the translations. Despite of all resistance against a new Bible translation it was decided that a new translation should be done (Ibid: 7)

In 1856 a new Bible translation project got started but it took more than 20 years to works with that translation and in the end it was failure and could not be accepted in church assembly in 1886. There was a Chaplain Ingman who first tried to complete the task but he did it in hurry and his style resembled too much like Kalevala⁷ and he used too many times alliteration. When Ingmas's translation was published it got a great deal of criticism. It was questioned that it is possible for any person to change the biblical texts without a control from the Church. A group of priests sent a letter to the monarch and it was asked that a committee would be set to examine the new translation and that public should also get a chance to present their opinions and improvement suggestions. The Bible translation committee was set and as a chairman of the committee worked Professor Gabriel Gaitlin. The committee's mission was to prepare a new Finnish Bible translation but the guidelines that were given to the committee were so indefinite that a huge disagreement arose in the group about how the job should be done. More than 20 years committee work did not pay off because the Old Testament was so inadequate that the Church Assembly could not accept that. (Ibid: 7-8)

There were many reasons why the committee failed. The instructions were too vague, the members of the committee did not have enough time to concentrate to the translation work, and two of the members of the committee had imperfect knowledge of Finnish. The members of the committee meet rarely, the member worked alone and the control was bad. While the work was prolonged some members died and had to be replaced and in the end the result of the translation was very uneven. The Church assembly set a new committee in 1886 to translate the Bible. The new committee received quite clear guidelines for the translation task from the Church Assembly. The committee aimed to translate both the New and the Old Testament side by side but in practice they really worked only with the New Testament's translation. In 1913 the work was done and the new translation of the New Testament was approved. As a base

⁷ "The Finnish national epicThe first edition of the Kalevala appeared in 1835, compiled and edited by Elias Lönnrot on the basis of the epic folk poems he had collected in Finland and Karelia. This poetic song tradition, sung in an unusual, archaic trochaic tetrametre, had been part of the oral tradition among speakers of Balto-Finnic languages for two thousand years." (Finnish Literary Society)

text for the translation the committee had used *textus receptus*⁸ that was generally accepted text form. The scientific study had anyhow come to the conclusion that the general text should not be used for the translation and the translation should be done based to the Greek original text. It was approved in the Church assembly that the Greek texts were to be followed. (Ibid: 8-9)

The reform of the Old Testament was the next work to be done. A new translation committee was named and they started their work from the Psalm books. The scientific base text that the committee used as a source text was *Biblia Hebraica*⁹ and masoretic text¹⁰. The leading principles of the Committee were faithfulness to the masoretic text and the philological and scientific accuracy. The language was supposed to remain in connection to the old, stylish and festive Bible and church language. The translation work was finished in 1932 and the new translation of the Old Testament was approved in the Church Assembly in 1933. The New Testament was the next task to be done. (Ibid: 10)

The latest translation of the New Testament was completed in 1913 and it was to be checked and the language corrected to respond the language of the 1933 Old Testament. The whole Bible was to have a harmonised language. The Committee did not have to do any research about the original text but they were able to follow the text that was approved in 1913. But the committee aimed to accuracy that was loyal to the original text. They checked and harmonised citations in the New Testament that were quoted from the Old Testament. The Committee's aim was to be closer the old Bible language

⁸ The *Textus Receptus* (Latin for "Received Text") is a Greek New Testament that provided the textual base for the vernacular translations of the Reformation Period. It was a printed text, not a hand-copied manuscript, created in the 15th century to fill the need for a textually accurate Greek New Testament. (GotQuestions.org)

⁹ "The Leningrad Codex is the oldest complete Hebrew Bible still preserved." (ChristianBook.com)

¹⁰ "The Hebrew text of the Tanakh approved for general use in Judaism. It is also widely used in translations of the Old Testament of the Bible. It was primarily compiled, edited and distributed by a group of Jews known as the Masoretes between the seventh and tenth centuries CE, though the consonants differ little from the text generally accepted in the early second century. It has numerous differences when compared to other early sources such as the Septuagint, of both little and great significance" (BibliaHebraica.com)

but also to become closer the living language of the nation. Their task was completed rather fast and the New Testament was approved in 1938. In the end of 1960's discussion was raised about the need for a new translation. In 1973 the Church Assembly decided that a new translation project should be started. The project was part of the worldwide process to produce translations that represent the genuine target language. The translation process lead to a publication of the new translation that was approved in 1992 and it is the translation that is still in used officially. (Ibid: 10-12)

2.2.3 Finnish Bible Translation Work

There are general principles in the Bible translation. Bible as a translated text is exceptionally challenging and that is why there are agreed principles to ensure the high quality of the new translations. The reader has an important and decisive role in translation. The readers assume that the translation corresponds to the original text. And this applies to the Bible translation as well as other text that are assumed to be close or equal to the original texts. The message of the original text should not change when translated. In translation principles this demand of loyalty to the original is taken into account by being punctual which in this context means that the source text and its translation have the same meaning. Since in this concept it is not certain of what the "same" means, the meaning of the text is assured by an academic study. In this context proper and acceptable study means academic research and its usual methods and sources. (Suomen Pipliaseura 2017)

The agreed principles require that the effectiveness of the translated text should make the readers respond the same way as the readers of the original texts in their time. So this means that the translation should aim to convey the feelings, values and colours of the source text as much as possible. But there are many serious difficulties concerning these principles since the current readers can no longer ask how the first readers were influenced by the texts. This missing information has to be concluded. According to principles agreed the influence of the original source texts can be found out by using the standard methods of academic Bible study. (Ibid.)

Preservation of the styles and form aims to maintain them faithfully. The principles mention also the styles and form of literature. According to the principles the translators should respect the variety of styles and form that is included in the Bible. The principle is good but difficult to implement in practice. We have a huge cultural and temporal gap that separates us from the original Bible writers. But it can be assumed that the writers of the text chose carefully the form and style of their texts. To achieve a particular goal may be a reason that a particular literature form and style was chosen. And the variation was due to aim to create the best possible situation for communication. This way it was ensured that the text was interpreted as wanted by the writers. But unfortunately we do not know the relevant details anymore. Translation readers should also influence the use of style and form of literature. It cannot be assumed that the modern readers of the Bible would understand literary form and styles the same way as the ancient writers of the original texts and their readers. (Suomen Piipliaseura 2017)

It should be clear for the Bible translators that it is important to preserve the historical and cultural facts as in the original texts. The translation should reflect the historical and cultural background. Preserving the cultural and historical facts of texts means that even if the facts were strange or unpleasant they should not be changed. On the other hand the translation cannot be too strange for the readers. And that is why the translator has to aim to maintain the facts as they are but at the same time aim to a translation that the readers can understand without great efforts. (Ibid.)

There are two types of strangeness contained in the Bible texts. On the other hand, the text describes habits that are unknown and strange to the current reader. But the strangeness of the text can also be due to the ideas presented in the text. Such as in the Genesis (Gen.1:2) where God creates the light. According to the modern science the light needs a source to function and since it is incomprehensible. (Ibid.)

An interpretation without own values of the translators showing is an honest one. Among preserving the historical and cultural facts the translation demand freedom from one's values and beliefs. The current world view, political opinions and other ideological reasons should not have an influence for the results of the translation.

Although this principle is easy to understand it is hard to implement it since every translator has different ideas and interpretations of their environment and the surrounding world. This is due to personal history and other people affecting their lives. It is expected that the translators should have a special vigilance to look beyond their own values while doing the translation. (Suomen Pipliaseura 2017)

Parts of the translation principles are clearly technical. One of these has to do with the grammatical form of the source text. According to the principle the individual words of the source text are not important but the message that the text passes on has the priority. This principle is targeted especially against the old word to word translation method. The verbal translation is known all over and it still has a significant role while translating the Bible. The most significant reason for the appreciation of word to word translation is traditional but also very important and famous translations. The general problems that the verbal translations have are the language images and other figurative elements of the text. If these verses were translated from word to word readers of the translation might misunderstand the language images and might even come up with imaginative explanations for the expressions not understood. (Ibid.)

Bible can be translated in many different ways but it is challenging to produce a translation that maintains the message in its whole richness from the source text but is also fluent target language. There is a practical problem in translation, when languages and cultures are different. And this leads to a question how can it be ensured that the translated text has the same contents as the source text. The translator has to balance between keeping the message of the source language and making it understandable target language. That is the reason for the general principles that by following them the translator can avoid mistakes. The general principles give guidelines for the methods used in the particular translation. (Ibid.)

The Bible translation has two methods that can be divided into word-to-word and thought-for-thought methods or dynamic equivalence and formal equivalence methods. Both of those methods are well known, old methods but neither of them can be used as the only method in any translation process. Because languages never coincide it is

difficult to use neither of these methods as the only tool. But they can work as the general principles and the necessary changes are made to be able to produce an understandable and fluent translation into target language. (Suomen Pipliaseura 2017)

Since the differences between languages, the changes in the text are about to occur in the translation and the text becomes interpreted by the translator in one way or another. Many times it means that the translator has to decide between many alternatives. The translator tries to find equivalent word from the target language. In most cases it can be easy but there can be more complex cases that involve more than just the difference between two languages. This can be a difficult situation and raise many questions.

Preparing the Bible translation nowadays is careful work. There are many practical challenges when translating Bible. The long history of Bible, distance from the modern world and the selection of different books and different authors, all set practical challenges for the translator. Compared to translating other texts the Bible translation is slow and it has multiple stages. The translation is implemented in co-operation between church and linguistic academics. This means that the work is carefully planned and the detailed principles are agreed together. The preparations concern also financing, recruiting and acquiring all the equipment needed. The Bible translation is without exception professional group work. (Ibid.)

The recruited team will work together on the basis of the agreed principles to make a rough translation. The translation team does not have the full freedom to form a translation in whatever way but the work is done according to principles agreed and based on the particular source text by using the methods that are expressed in the principles. The raw translation never conforms to the final wording of the translation. But the raw translation is compared to the source text and the existing interpretations that are broadly accepted. In addition, the grammar of the rough translation is checked. This ensures that the translation meets its expectations. (Ibid.)

Since there are so many Bible translations and Bible has been translated so many times, one might think what a good Bible translation is. In General it can be stated that translation is good if it is loyal for the source text and it has good understandable

language. But if one wants to evaluate further it will be more complex since the reader can be influenced by other translations, own taste, the principles used in the translation and the implementation of the principles and of course the different needs of the readers. At last it can be stated the translation has succeeded if it is used and read. The translation can be evaluated based on whether the text matches the evaluator's own preferences. Generally it is the language of the translation: does it correspond to the expectations of the evaluator and to what extent it does so. The preferences are related to the interpretation of the Bible. It is a question whether the translation will allow the evaluator's favourite interpretation, especially in some individual and important points. Since one's assessment of one's preferences is very subjective the evaluating is problematic. (Ibid.)

Translation can be evaluated by comparing it to some other translation. Usually it is already existing translation and the translations are evaluated in way that what translation should be used. Instead of discussing the differences in translations the different principles and methods should be evaluated to be able to find their strengths and weaknesses. The translation theoretic literature has suggested that the only reasonable way to evaluate translations is to compare the outcome with the principles of the translation project. In that case, the question is how well the translation succeeds to implement its own starting point. Such an evaluation benefits the translation work itself. (Ibid.)

2.3 Eugene A. Nida and the Beginning of the Bible Translation Theory

Eugene Nida a man who had a great influence in the Bible translation in the twentieth century, died on August 25 2011 at age 96. Dr. Nida worked more than 50 years as the leader of the translation program of the American Bible Society, and subsequently the intellectual leader of the global program of the United Bible Societies, and also as a consultant to that organisation. Dr Nida is best recognised for the revolution that he brought about in the field of Bible translation in the mid-twentieth century. Today millions of people in hundreds of languages around the world have received their own

Bible because of the approach that Dr. Nida developed and promoted. Nida developed a translation theory that is a practical approach to translation by using concepts from linguistics, psychology, cultural studies, and communication sciences. He called that approach a dynamic equivalence or functional equivalence. The aim of the approach was to make the translation clear and understandable as well as accurate. (www.unitedbiblesocieties.org)

Dr. Nida had an influence to the emerging field of modern translation studies as well. And he is generally known as having set in motion the developments that led to the discipline of modern translation studies. He published numerous books and publications and he was able to help scholars, translators and specialists in Christian missions. In 1943 he joined the American Bible Society and started to travel to work with Bible translators and little by little he developed the dynamic equivalence approach. He was able to train translators with a wide range of educational backgrounds how to use his approach since he was an extraordinarily effective communicator. The resulting translations were both accurate and understandable. The Bible has thereby become available and accessible in an unforeseen way. (www.unitedbiblesocieties.org)

The influence that the Bible translation has had on different languages, cultures, and societies is huge. As the Bible got translated into the vernacular languages, the indigenous cultures transformed themselves and they established new behavioral patterns. The word of Bible was then available for men and women as well as to adults and children. The people who were in charge of the Bible translations like the missionaries and others “developed writing systems, compiled dictionaries, wrote grammars, analysed the discourse structure of the language and recorded many of the intimate facts of the culture and language” The result was that the native speakers became interested in their own language, they wanted to record their history and they developed a written literature. (Stine 2004: 15-16)

The development of the Bible society movement that started with the modern missionary movement in the eighteenth century became a priceless partner to the churches and missions because they the responsibility for publishing and distributing

new Bible translations. An American missionary William Townsend started to work as a missionary in South America. During his work he realised that the local resources were needed and systematic training should be provided for the missionaries to be able to provide new translations. Townsend organized a summer training camp for new missionaries after resigning from the Central American Mission in 1934. The new school specialized for linguistics and Bible translation. The school grew and in 1942 the scientific side of the organization was named as the Summer Institute of Linguistics (SIL) and the missionary part of the organization was called the Wycliffe Bible Translators. SIL focuses on translating the New Testament and it has translated the New Testament into more than 500 languages. There are more than six thousand men and women working in translation and literacy in more than twelve hundred languages. SIL has also provided training in linguistics and translation for hundreds of translators and missionaries around the world. Both organisations the Bible Societies and SIL have had a major contribution for the expansion of the Bible translation work. (Stine 2004: 18, 22-23)

Until 1960s neither SIL nor the Bible societies have come up with a systematic, practical approach to translation. There were specific guidelines that made the work easier and a few experts in the major Bible Societies to whom the translators could direct their problems. In 1964 Nida introduced a new approach to the Bible translation. It was called dynamic equivalence. According to Nida there are two basic approaches to the translation. One is called Formal equivalence that focuses on the message itself in both form and content. The second approach is called dynamic equivalence. In dynamic equivalence the translator does not have to try to match the receptor language with the original but the message that the receptor audience have should be the same as the original audience had. Both of the audiences should react substantially the same for the message. (Stine 2004: 25, 40)

3 TRANSLATION STRATEGIES

This chapter will present the approaches that are used to analyse the material of this study. At first I will discuss about the differences between literal translation and dynamic equivalence, next I will explain Venuti's (1995) approach foreignization and domestication. And then I will move to Holmes' (1988) retentive and re-creative theories. The problems and limitations concerning the poetry translation, but also Hebrew as a source language and the cultural effects will be discussed in the next chapter.

3.1. Literal Translation and Dynamic Equivalence

A translator can choose from two different methods when translating. One is direct or literal translation and the other oblique translation. Sometimes it is possible to transpose the SL message easily to the receiving language system if they are based for parallel concepts or structural parallelism. But there can be gaps in the TL that must be filled by elements that correspond and by doing this it may be possible to achieve the same overall impression for the messages. It is not always this simple to conclude the translation task and it may be that syntactic order or lexis has to be disturbed in the translation. In these cases more complex methods must be used and they are called oblique translation methods.

The three direct translation methods are borrowing, calque and literal translation. Borrowing is very simple method. One may borrow words that express for example food that does not have otherwise an equivalent in the TL as for example tequila or tortillas. Older borrowings words like for example menu or chic are no longer considered as borrowings but they are part of the TL lexicon. Calque borrows expressions from another language but they are translated literally. English-French calque example Compliments of the Season – Compliments de la saison. Literal translation is word-for-word translation that is common when translation between

languages that are of the same family or even share the same culture. If it is not possible to achieve a natural translation by using literal translation then the oblique translation methods have to be considered. (Vinay & Darbelnet 1958/1995: 84-87)

Oblique translation has four different methods that are transposition, modulation, equivalence and adaptation. Transposition aims to replace one word class with another without changing the meaning of the message. There can be obligatory and optional transpositions depending on the forms. Modulation alters the form of the message. The message may be literally translated or transposed but the end result may be unsuitable or strange in the TL. For example a negative expression of SL may turn into positive in TL if there is no other way to express it. Equivalence aims to translate the same message by using different stylistic and structural methods. For example the cry of pain in French is “Aïe!” and in English “Ouch!” They both express the same meaning but are transcribed differently. Adaptation is used when the message is unknown for the TL culture. There can be situations in SL culture that do not exist or are not acceptable in the TL culture and for this reason a translator must modulate the message in order to be accepted. (Vinay & Darbelnet 1958/1995: 88-91)

Dynamic Equivalence is “[a] mode of translation in which the message of the original text is transported into the TL in such a way that the response of the TL receivers is essentially the same as that of the original text receivers.” (Palumbo 1999: 39-40) Here I would disagree with Nida’s approach that the Source language and the Target language readers come from different cultures and different linguistic surroundings. And for that reason they cannot interpret all the things similarly. I am arguing that though we are using the equivalent names for God in our Bible translation we cannot agree that the words have equal meaning in both cultures. In Jewish culture the names of God are dealt with care. One must be very careful what name to use for God. When in our Finnish culture we can say what we want and it does not really matter if we do not use the correct word and even blasphemy is allowed. So I would have to say that the whole meaning in names of Gods has not been transferred into the Finnish Bible translation and the use of God’s names.

Nida (1969) answers to the question that what is a good translation by comparing two bad translations with a good in the following way:

Bad: Formal correspondence: the form (syntax and classes of words) is preserved; the meaning is lost or distorted.

Good: Dynamic equivalence: the form is restructured (different syntax and lexicon) to preserve the same meaning.

Bad: Paraphrase by addition, deletion, or skewing of the message

The translation must be tested and it must be based on three main factors (1) “faithfulness to the original” as for how the receptor really understands the message of the original (2) the ease of the thorough understanding and (3) sharing a person experiences resulting to the adequacy of the form of translation. (173) Translations have to be tested in order to know if the translation so accurate. Testing translation should determine how the potential readers of the translation respond to it and not only the comparison of the texts and their verbal similarity or reliability. If the people will not be in favor of the translation then it cannot be accepted.

How the dynamic equivalence works is important and how people react to the contents but the translation should not be judged only on these bases. It is also important to take care that there does not appear “[a]nything in the translation itself which is stylistically awkward, structurally burdensome, linguistically unnatural, and semantically misleading or incomprehensible, unless [...] the message in the source language has these characteristics [...]. It is not the translator’s task to edit or rewrite something but to offer the closest natural equivalent. (Nida 1969: 163)

Nida (1964) explains that the dynamic equivalence translation “aims at complete naturalness of expression and tries to relate the receptor to modes of behavior relevant within the context of his own culture; it does not insist that he understands the cultural patterns of the source language context in order to comprehend the message.” (159)

Stine (2004: 42) explains Nida’s “naturalness of expression” in the following way:

Such a translation aims at “the closest natural equivalent” to the source language message. Each of the words in this statement is important. The translation should provide as much as possible a message that is *equivalent* to the source language message. The expression of the message should fit naturally into the receptor language. Nida understood “natural fit” to mean that a message should conform to the receptor language and culture, the target context of the message and the receptor language audience. Finally, given various options, and keeping in mind both “equivalence” and “naturalness” a translator should choose the form that stays *closest to the form* of the original.

Venuti (1995) has come to the conclusion that Nida’s strategy of fluency leads inevitably to domestication. “[a] domesticating method, an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home, and a foreignizing method, an ethnodeviant pressure on those values to register the linguistic and cultural difference of the foreign text, sending a reader abroad.” (20-21)

3.2. Foreignization and Domestication

Venuti has introduced two strategies for translation; domestication and foreignization. They are opposite strategies. Domestication aims to produce a transparent and a fluent style translation. The domestication’s fluency is seen as an ideal that suppresses the otherness of the source text. Foreignization resists the fluency and tries to oppose the prevailing ethnocentric modes of transfer. (Palumbo 2009: 38-9 48-9)

Every step in the translation process – from the selection of foreign texts to the implementation of translation strategies to the editing, reviewing and reading of translations – is mediated by the diverse cultural values that circulate in the target language, always in some hierarchical order. The translator [...] may submit or resist dominant values in the target language, with either course of action susceptible to ongoing redirection. Submission assumes an ideology of assimilation at work in the translation process, locating the same cultural other, pursuing a cultural narcissism that is imperialistic abroad and conservative, even reactionary, in maintaining canons at home. Resistance assumes an ideology of autonomy, locating the alien in a cultural other, pursuing cultural diversity, foregrounding the linguistic and cultural differences of the source-language text and transforming the hierarchy of cultural values in the target language. Resistance too can be imperialistic abroad, appropriating foreign texts to serve its own cultural political interests at home; but insofar as it resists

values that exclude certain texts, it performs an act of cultural restoration which aims to question and possibly re-form, or simply smash the idea of, domestic canons. (Venuti 1995: 308-9)

When a translation is foreignized it favors to present the otherness in the text. This way the reader is aware that the text was produced in a defend situation under different cultural norms, values and maybe even understanding of the world. The receiving audience is reminded that that the text is originally produced by strangers. Domesticating approach aims to modulate the text in way that it does not sound foreign. It tends to merge the source text into the cultural values and norms prevailing in the receiving language environment. In domestication the source text is forced to lose the foreign and strange accent. For example if parallelism is the major character in the source culture poetry but not in the receiving culture, the foreignizing tries to maintain the parallel form while domesticating approach may try to reduce the parallelism in order to favor the target culture's speech patterns. (Wilt 2003: 41)

3.3 Retentive and Re-Creative

A translator has to make choices when translating poetry. In the poetry translation the translator may face many problems. One should be able to create a text that correspond the original but the translation to be called a poem the translator must be able to shift the original poem to another linguistic context and also to another literary intertext and socio-cultural situation. One will have to decide whether to exoticize or naturalize the text in the translation. If one decides to retain the specific original elements one will be exoticizing the text. And if one decides to replace the original element by an equivalent element in the target-culture, the text is naturalized. Another series of choices that the translator has to make is between historicizing and modernizing. Will the translator reflect the time of the original poem or will the text be adjusted into the contemporary time of the translation. Exoticizing and historicizing both have an emphasis on retention when naturalizing and modernizing have an emphasis on re-creation. (Holmes 1988: 47-48)

James Holmes (1988) presents a chart that can be used to analyse the pragmatic choices that the translator makes. Holmes divides his chart into Rt = Retentive, Rc = Re-creative, E = Exoticizing, N = Naturalizing, H = Historicizing M = Modernizing. When the translation is retentive it is also historicizing and exoticizing. When it is re-creative it is naturalizing and modernizing.

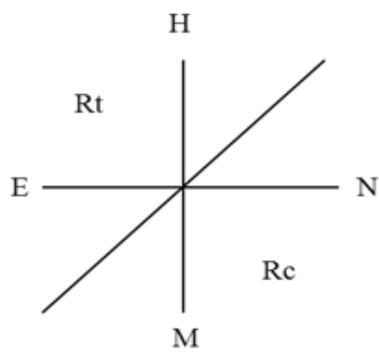


Figure 2. Holmes' diagram (1988: 48)

Although the Venuti's domestication and foreignization and Holmes' retentive and re-creation theories are rather similar I am going to use both of them also separately and together in the analysis section. Holmes' Retentive means that the translation is eroticized or historicized. When the re-creation is a choice where the target text is naturalized or modernized. The corresponding theories would be re-creation for domestication and retentive for foreignization.

4 TRANSLATION PROBLEMS AND LIMITATIONS

In this section I want to discuss about the problems that the Bible translators meet and surely these same problems can be faced in other literary, poetic or even technical translations. At first I want to explain about the difficulties that interpretation of message from the SL to TL causes. Then I want to point out some problems that one may face in biblical poetry translation and finally I am going to deal with the problems that translating from different cultures may cause. Sofer (1999) states that “Language has always been a critical element of religion. To every culture, its language has always been sacred. It was the means of maintaining and transmitting traditions, and of communicating with higher powers.” (21) For that reason there has to be certain caution when translating one’s sacred texts and prayers into another language. Jews and Muslims still consider prayers in other languages questionable. Despite that the Bible is the most translated book in the world. It has been translated into over 2000 languages and dialects. There are new translations of the Bible appearing every year around the world. (Sofer 1999: 21-22, 25)

Catford (1965) has stated that “the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)”. (20) This is quite wide definition of the translation but it explains the essential that is that it is possible to translate from one language to another. We must acknowledge that different languages have different forms and structures and even the meaning can be difficult to translate if there is not an equivalent word for that. If it is accepted that the source text cannot remain in that exact form as it is in the original and that the meaning may slightly change, then we can produce translations. But if we strive to keep the form and meaning exactly the same and nothing omitted or added, we might face troubles when translating the text. But in translation of poetry we may face difficulties to translate. Poetry is mostly based on the form and that makes it difficult to translate. Sometimes it can happen that so much is lost during the translation and it makes the translation pointless. Sometimes the cultures are so far from each other and that is why there will not be

equivalent words to be found. The translator may use the original word or try to explain the meaning. For example in Finland we have sauna that usually cannot be translated but the actual original word is used. Or how can *Alko* be translated since it is a system in our society that for example many other Europeans does not have. The similar difficulties can be found when translating some new terms. A translation can almost never be a repetition or reflection of the original because it is affected by the common linguistic principles but also by cultural differences. (Ingo 1990: 18-24)

Since all languages have own distinctive features, special characters and forms that makes them different. In order to preserve the content in translation one must alter the form of the language. Some languages use noun phrases rather than verbs and the opposite. So if the expression requires either one it must be changed in order to make the translation comprehensible. (Nida 1969: 3-6)

The cultural and linguistic distance between two languages effects on the form and to what extent the forms must be changed. Translation between two languages that belong to the same language family makes translating easier. Usually the languages that are the same language family have also similar cultural setting. For example when translation English into German the language family is same and the cultural setting is same as well. But it is already more difficult to translate if the cultural setting is the same but the language family is different like English and Hungarian. But because the cultural setting is similar it does not cause that many shifts. It is more difficult if the culture is different and the language family is the same as for example English and Hindi. This leads to more shifts in the translation because the world view is so dissimilar it causes both grammatical and lexical alteration in order to preserve the content. (Nida 1969: 3-6)

To be able to make effective translations the genius of every language must be respected. There are for example languages that do not use passive form at all but they report actions only as active. One must respect this and not try to create new forms that do not exist. The formal changes need to be done to reproduce the message in the distinctive forms of the target language. What can be said in one language can be

translated into another unless the form is the most essential in the translation and has to be preserved. In the Bible there is a passage that speaks about “white as snow”. Many languages have a word for snow even if they have never experienced the difficulty is that if there is not a word for a snow, how it can be expressed. An equivalent idioms can be used or a non-metaphor expression such as very white. But what is important is that the snow as an object is not extremely important for the message. One may argue though that if there is not a word for snow the translation is not adequate. But there cannot be a perfect match between two different languages. (Nida 1969: 4)

When the Hebrew word *hesed* is translated into English as “loving-kindness” or as “covenant love” there is much left unsaid, for this Hebrew term implies a whole social structure of mutual loyalty and support between the tribal chief and his followers, a relationship quite strange to us and almost unthinkable to many people.[...] Similarly, when the Gospel of John uses the Greek word *logos*, “Word” [...] there simply is no English word [...] which can do justice to the variety and richness of the meaning of this Greek term. [...] if the form in which a message is expressed is an essential element of its significance, there is a very distinct limitation in communicating this significance from one language to another. It is usually impossible to reproduce this type of “meaning.” (Nida 1969: 4-5)

In Nida’s dynamic equivalence theory the receiving language should have the same response to the text as the as the ancient Jews had. I place Nida’s theory in question since how are the translators to know how the ancient Jews have understood the text and what has been their response. It is impossible to know. The way the Jews understand and use their scriptures today can be studied but it may differ from the times the biblical texts were written. It gives anyhow some guidelines to the reception. Another point that I argue is that since any language is not equally the same nor are the cultures. And the idea of sameness in source and target culture is impossible. In my opinion any two different culture cannot receive ideas in a similar matter but they are affected by the cultural surroundings.

4.1. Hebrew Semitic Language

Hebrew is a language that is not spoken by particularly huge population. Around five million people in Israel and about a million around the world speak Hebrew. Hebrew is anyhow a language that should not be measured quantitatively but qualitatively. The Hebrew language that represents one of the world's major cultures and civilizations, at the center of which one finds the Hebrew scriptures recent stages of development a fast growing and developing contemporary language vigorously engaged in all facets of culture, science and technology. When the new state of Israel was born, Hebrew was struggling to survive, take its place among languages of the world and become modern. Among others a celebrated writer Arthur Koester did not use Hebrew script but replaced it with Latin characters as did the Atatürk in Turkey earlier. Amazingly Hebrew developed to be a fully modern language that has not given up the ancient Hebrew script. Today it is easier to translate from English and into Hebrew because there are literally thousands of new basic words and technical terms that did not exist in Hebrew before. Since it is not a European language it is not easy to translate. It is part of the Semitic language family as is Arabic, Aramaic, and other Middle East languages. When Hebrew is part of the translation, one must explicate certain words, terms and phrases or try to find matching equivalents. (Sofer 1999: 67-68)

Hebrew is written from right to left, rather than left to right as in English. And the Letter differs from Latin alphabets. The Hebrew alphabet is often called the "alef-bet," they are the first two letters of the Hebrew alphabets. Most of the early Semitic alphabetic writing systems have no vowels and Hebrew makes no exception. However, the Rabbis realized as most of the texts at that time were written in Hebrew that there was the need for aids to pronunciation, especially after the Romans expelled the Jews from Israel, and the Hebrew literacy declined as a result of expulsion. So the Rabbis developed a system of dots and dashes known as nikkudim (points). These dots and dashes are used above or below the letter, in ways that do not alter the spacing of the line. Text containing these markings is referred to as "pointed" text. This makes the texts easier to read. In the ways as Romans used some of their letters (I, V, X, L, C, and M) to represent number, each letter in the Hebrew alphabet has a numerical value. These values can be used to

write numbers. The following table will present the alphabets and their corresponding numerical values. (Jewish Virtual Library 2017)

In Hebrew every word has a numerical value due to this system of assigning numerical values to letters. Gematria is a doctrine of Jewish mysticism that studies the hidden meanings in the numerical values of words. (Jewish Virtual Library 2017) The following table will portray the Hebrew alphabets their, numeral value and their equivalence in Latin alphabets.

1	2	3	4	5
Order	Sign	Name	Latin	Numeral value
1	א	Aleph	A	1
2	ב	Bet	B, V	2
3	ג	Gimel	G	3
4	ד	Dalet	D	4
5	ה	He	H	5
6	ו	Vav	V	6
7	ז	Zayin	Z	7
8	ח	Chet	H	8
9	ט	Tet	T	9
10	י	Yod	I, J	10
11	כ	Kaph	K	20
12	ל	Lamed	L	30
13	מ	Mem	M	40
14	נ	Nun	N	50
15	ס	Samekh	S	60
16	ע	Ayin	O	70
17	פ	Peh	P, F	80
18	צ	Tsaddi	Tz	90

19	ק	Qoph	Q	100
20	ר	Resh	R	200
21	ש	Shin	Sh	300
22	ת	Tav	T	400

TABLE 3. The Hebrew Alphabets their Latin equivalence and the Hebrew numeral values of the alphabets. (Jewish Virtual Library 2017)

Gematria is a type of numerological study that may be defined as one of more systems for calculating the numerical equivalence of letters, words, and phrases in a particular Hebrew text. These systems are used for the purpose of gaining insight into interrelating concepts and for finding correspondences between words and concepts. (Aviv 2013)

The contemporary Gematria is used as a tool for interpreting the concepts and texts. For example in many prayers the God is called as One. One corresponds 13 as a numeral value. Also the word love corresponds the same numeral value in Hebrew as does One. If love and One are added together ($13+13=26$) the answer is יהוה that is the name of God. In Judaism the number 13 has other meanings as well. The Bar Mitzvah for boys is celebrated when the boys turn 13 years and the same for girls (Bat Mitzvah). The number 13 can also be found in the principles of Jewish faith according to Maimonides that state that according to the Torah, God has 13 attributes of Mercy. (Levy-Malmberg 2010: Appendix 5).

4.2. Poetry Translation

Dante Alighieri, a poet that has been most frequently translated in the entire world's literature was rather sceptic about poetry translation. His opinion was that the poetry cannot be translated and he summarized theory of verse translation” Everyone knows that nothing which is harmonized by the bond of the Muses can be altered from its own to another language without destroying all its sweetness and Harmony” And he goes on by emphasizing “ This...is the reason why the verses of the Psalter are without the sweetness of music and harmony; for they were rendered from Hebrew into Greek and

from Greek into Latin and in the very first change over all that sweetness disappeared.”(Babler 1970: 192) But the poetry translations exists and they continue to be made. The successful translation has to take into account the formal relations of the original and its rhythm and cadence. The rhythms and modes of expressions of the foreign have to be tested against the background of one’s own language. The resources of the language are to be explored in order to create the closest possible equivalent to the contents and the form of the original structure. The faithfulness should be maintained in the interpretation of the poem without showing it and it should maintain the form too. Peculiar form can be found in every literature, language, people, and every literary genre and they originate from different reasons that can be for example sociological, physiological, historical, or intellectual. A translator has to take those forms into account to be able to maintain the characteristic traits of the source literature. (Ibid: 194-95)

It is of the essence of poetry that, like music, it should be expressed in rhythmical but not necessarily in metrical form. Moreover, the language has to be such as will stir up the aesthetic emotions. Adopting this account of poetry as criticism, it may unhesitatingly be affirmed that the Hebrew Scriptures contain a goodly amount of genuine poetry; see the Psalms, Job, Canticles, etc. It is strange but true that poetical is older than prose written composition. An examination of the literature of the ancient Indians, Babylonians, Hebrews, Greeks and Arabs makes this quite certain. (Witton-Davies, T 1915)

Poetic texts are a great challenge for a translator. Poems are like music from the source language and the translator should be able to bring that melody of that music from the source language to the target language. The writer of the original text has most likely used very difficult expressions of the source language to be able to make the language compact and clever. It is a fact that the form and the contents will suffer when translating a language that is based on semantic and formal wordplay (Ingo 1990: 45-46)

Hebrew poetry lacks rhyme and regular meter. Its most distinctive and pervasive feature is parallelism. Most poetic lines are composed of two (sometimes three) balanced segments (the balance is often loose, with the second segment commonly somewhat shorter than the first). The second segment echoes (synonymous parallelism), contrasts (antithetic parallelism) or

syntactically completes (synthetic parallelism) the first. These three types are generalizations and are not wholly adequate to describe the rich variety that the creativity of the poets has achieved within the basic two-segment line structure. When the second or third segment of a poetic line repeats, echoes or overlaps the content of the preceding segment, it usually intensifies or more sharply focuses the thought or its expression. (BibleStudyTools 2002)

The Hebrew poetic lines can sometimes be uncertain meaning that one cannot determine when the poetic lines or line segments begin or end. Also the Septuagint in some occasions scans the lines differently from the original Hebrew text. It is not at all surprising considering this matter that the modern translations may occasionally differ. (BibleStudyTools 2002)

A related problem is the extremely concise, often elliptical writing style of the Hebrew poets. The syntactical connection of words must at times be inferred simply from context. Where more than one possibility presents itself, translators are confronted with ambiguity. They are not always sure with which line segment a border word or phrase is to be read. (BibleStudyTools 2002)

There are four different categories that can be found from the species of Hebrew Poetry. Biblical poetry may be divided in the following way: folklore, prophetic, speculative, and lyrical. The poetry that exists in Bible was for a long unnoticed. The species of Bible literature was almost totally ignored until 18th century. This happened mainly because of two causes: Firstly because the Bible was thought to be a revelation of the divine mind. The attention was fixed upon what the Bible contained and it lead to the situation where the literary form was neglected. And secondly the Biblical Hebrew poets were less conscious as poets and thought less about the external form that they used to express themselves compared to the western poets. This is the reason why Hebrew poems lack loyalty to the formal rules that can be found from Greek, Arabic or English poetry. (Witton-Davies, T 1915)

The author of the poems wrote what they felt and expressed their emotions strongly without thinking the standards that are set for the poetry. Hebrew poetry lacks of meter in the strict sense, and also of rhyme, though it may occur in some isolated cases. It is

not a surprise that western scholars, missing the marks of the poetry that they knew well failed for so long to note the poetry in the Old Testament. The common assumption is that that the poetry of the ancient Hebrews is entirely religious. But it can be said that this statement is not correct. First of all there is not all the poetry composed or even written by the Hebrews in Bible times in the Old Testament. The Old Testament simply has preserved only texts that the priests at the various sanctuaries have saved. The second reason is that there are numerous poems or snatches of poems reflecting the everyday life of the people within the Bible Canon itself. There are various different events from everyday life such as love songs (Canticles), a wedding song (Psalms 45), a harvest song (Psalms 65), parts of ditties sung upon discovering a new well (Numbers 21:17), upon drinking wine, and there are references to war songs (Numbers 21:14; Joshua 10:13; 2 Samuel 1:18. (Witton-Davies, T 1915)

[p]oetry is sound and vision compressed for intensity and expressed with potency. Biblical poetry struggles to probe and stretch the important cultural concepts and issues of ancient Israel in exquisitely distilled Hebrew. In that sense, it is the purest, most rarefied, expression of biblical thought. (Berlin 2004: 210)

4.3. Cultural Effects on the Translation

The translator has three choices according to Newmark (1991) when one has to decide what culture to choose during the translation. These choices of procedures are: (1) Keeping the source language culture, (2) Converting to the target language culture, or (3) selecting a neutral international terms. There are different qualities in different languages and they may differ a lot and there may be cases what the target culture does not recognize at all. When the translator chooses one procedure over another one is making a criticism just by preferring another. (168-69) Meanings that relate to culture can be either material or ideological. Words that describe objects for example a French baguette or institutions such as Institute de France can have a cultural equivalent such as French Loaf or French equivalent of Royal Society and British Academy. Or they can be replaced with a neutral term such as long loaf or national institute of arts and

sciences. Philosophical and political terms may have different meaning in TL and SL. (Ibid: 30)

It is realized that because the languages are part of the culture, the differences in cultures reflect into languages. Translation is naturally also intermediation of a culture. The translator has to have a good knowledge of the source culture since all the texts include cultural meanings. To be able to define a culture is rather problematic. We all know intuitively what the culture means for us and to what culture we belong to but we cannot offer a full explanation that would be without weaknesses. But it can be noted that the culture is a learned way to think and feel. Furthermore it includes values, belief, habits, routines and especially language. The closer the translated text is connected to the foreign culture the harder it makes the translating. The more distant the source culture is from the target culture the more it effects to the degree of difficulty. The translator must have linguistic and cultural competence to be able to work in appropriate way. (Kela 2009: 70-1)

Maria Tymoczko (1999) argues that there is always a linguistic and cultural gap and a text can never be fully translated in all of its aspects. It is impossible that there would be a perfect homology between the translation and a source text. Additions and omissions cannot be avoided even though the translator is skilled. The linguistic system differs in way that there is no compatibility between the substances. The unfamiliar culture features have to be presented to the receptor audience by adapting and modifying the source text. “[n]o culture can be represented completely in any literary text, just as no source text can be fully represented in a translation.”(23)

[a] literary translator is *de facto* concerned with differences not just in language (transposing word for word, mechanically), but with the same range of cultural factors that a writer must address when writing to a receiving audience composed partially or primarily of people from a different culture [...] The use of rare or untranslated words in translations and the inclusion of unfamiliar cultural material are not necessarily defects of translated texts: translation in one of the activities of a culture in which cultural expansion occurs and in which linguistic options are expanded through the importation of loan transfers, calques and the like.(Tymoczko 1999: 21,25)

A good translator acknowledges that he/she does not only translate the language but also culture attached to the language. If a culture is the body the language is the heart. As the heart-surgeon cannot neglect the body the surrounds the heart, so cannot the translator remove the text from its culture without risking losing something important. No culture can exist without language as its heart and no language can exist without connection to the culture. (Basnett-McGuire 1980: 14)

5 ANALYSIS OF THE MATERIAL

In this chapter I am about to analyse material. The factors that I am about to discuss here are the names of God and the alphabetic (acrostic) Psalms, their translation and the cultural effects for the translation. I am also going to comment on the usage of the titles that appear in Finnish Bibles.

5.1. The Names of God

I want to compare how differently we use the word God and Lord and how the use of the God name differs between Finnish culture and the Hebrew culture. At first I want to present the translation of the words Lord and God into Finnish and then I want to explain how these words are treated in Hebrew language and culture.

Translation of Herra (Lord) cited from the MOT English dictionary (2013):

1 (mies) man [mon men]

2 (nimen yhteydessä) Mister, Mr

Herra Ketola Mr Ketola

3 (isäntä; myös kuv) master

Tristan ei ollut täysin tilanteen herra. Tristan was not entirely master of the situation.

4 (puhuttelusana) sir, gentleman [mon gentlemen], *last* mister

Tämä herra oli täällä ensin. This gentleman was here first. *hyvät naiset ja herrat* ladies and gentlemen

5 usk (Jumala) the Lord

6 vanh br (miehen sukunimen perään liitettävä titteli, kun muuta titteliä ei ole käytössä) Esq., Esquire

Herra Koisti Ketola Koisti Ketola, Esq.

Translation of Jumala (God) cited from the MOT English dictionary (2013):

1 *usk* God, Providence (myös providence), *kirjak* Deity

2 (kristillisen käsityksen mukaan) the Almighty, [Our] Lord, Our Father

Jews do not casually write any Name of God. [...] Judaism does not prohibit writing the Name of God per se; it prohibits only erasing or defacing a Name of God. However, observant Jews avoid writing any Name of God casually because of the risk that the written Name might later be defaced, obliterated or destroyed accidentally or by one who does not know better. (Judaism 101 2011)

The most frequently used name of God in Hebrew is Tetragrammaton יהוה spelled as Yod, Hey, Vav, Hey YHWH and is the unutterable and the most sacred name. It is God's personal name and it occurs in Tanakh more than 6 800 times. It is never pronounced aloud and while reading the scriptures it replaced by other God's names such as Adonai or Hashem that means the Name. (Hebrew for Christians) "In scripture, this Name is used when discussing God's relation with human beings, and when emphasizing his qualities of lovingkindness and mercy." (Judaism 101 2011)

The first Name used for God in scripture is Elohim. In form, the word is a masculine plural [...] This Name is used in scripture when emphasizing God's might, His creative power, and His attributes of justice and rulership. Variations on this Name include El, Eloha, Elohai (my God) and Elohaynu (our God). God is also known as El Shaddai. This Name is usually translated as "God Almighty," however, the derivation of the word "Shaddai" is not known. [...] Some note that Shaddai is an acronym of Shomer Daltot Yisrael, Guardian of the Doors of Israel. (Judaism 101 2011)

The name God translates in Hebrew as אלהים Elohim. It is one of the most common names of God. Elohim is the name that correspond Finnish name Jumala/God in Hebrew. Elohim is presented in a plural form although it is commonly joined with a singular verb or adjective. The root of the word is unknown. (Jewish Encyclopedia 2011)

This kind of name substitution does not appear in Finnish language or in our culture. In my opinion our culture does not respect the name God the way the Hebrew traditional culture does. The holiness of the name of God has disappeared in our culture since the use of the word God has become standard language. It is frequently used when expressing surprise, amazement, anger or disappointment. It is used commonly for example in expressions like ‘Oh my God!’ or ‘Voi Luoja!’ in Finnish. So it must be concluded that the words expressing God does not have very sacred meaning in our culture and they are most definitely domesticated.

But the new Raamattu Kansalle 2009 translation acknowledges the sacred name in way that they have written the holy name (HERRA/LORD) with capital letters in their translation. I would also be in favour that the word YHWH would get stronger meaning and be at least explained in Bible so the readers could acknowledge the holiness of the original most sacred name. It could be marked at least in citation or in brackets in the text where it is mentioned. But I do not believe that it would be good if we would have a system not belonging to our language system that we would also replace the while reading. It would make the Bible too foreign and hard to approach. So in that sense in my opinion the words of God could be more foreignized and the translation could remain faithful to the original.

As I argued already earlier about Nida’s (1969) theory that the cultures can never meet. They cannot be the same and the reception of other cultures sacred and divine can be reserved and treated in a different way. Here the culture comes along and defines how the words of God are treated in receiving culture that in the case of God names is quite different from the source culture. David Pawson (2007) discusses about Divine names in Psalms. He distinguishes two names of God used in Psalms. These are Elohim that means simply God and it “communicates to us as transcendence of God”. Then there is the name Yahveh that is more personal name and it conveys more intimacy. The use of these names differ in books in Psalms when God is addressed personally the author uses tetragram Yhwh that is the personal name of God. When God is more distant, He is the

Most High God (345). This kind of distinction is import in Hebrew but I cannot agree that Finnish would treat God's name in a similar manner. So this is totally cultural bound idea.

5.2. Alphabetical Acrostics

I have chosen to study t of the acrostic Psalms in order to illustrate the different psalms. Psalms 111 and 112 starts each line segment by Hebrew alphabet and Psalm 145 starts a single line with acrostic alphabet. As mentioned earlier Psalm 145 is not complete since nûn (נ) that is the 14th alphabet, is skipped between verses 13 and 14.

Psalm 145 is an alphabetic acrostic, but in the Masoretic Hebrew text it is missing the Hebrew letter 'nun'. Some more modern English translations add a verse, following the Catholic translations and Septuagint. The following will argue that there are powerful reasons why this letter was left out, and why the Masoretic Hebrew text is accurate.

Psalm 111 is an acrostic Psalm and it begins in the original Hebrew text with the first Hebrew alphabet א as a Latin alphabet A and it continues to use each alphabet in correct order in the beginning of each line. There are 22 alphabets in Hebrew so there are 22 lines and in both of the Finnish translations there are only 10 verses and the form is different from the original. In JPS Tanakh there are both, numbers to mark the verse and an alphabet to mark the original Hebrew Psalm. This way the form of the texts in JPS follows the original Masoretic text. Below is the Psalm 111 presented in Hebrew cited from the Westminster Leningrad Codex¹¹ (Biblos.com 2011). The words beginning with the Hebrew alphabet are highlighted red in order to present the original texts form.

1 תָּלִלוּ יְהוָה | אֲנֹכָהּ יְהוָה בְּכָל-לֵב בְּסֹד יִשְׂרָאֵל וְעֵדָה:

2 גָּדִילִים מַעֲשֵׂי יְהוָה דְּרוֹשִׁים לְכָל-חַפְצֵיהֶם:

3 הוֹד-וְהִגֵּר פָּעֲלָו וְצִדְקָתוֹ עֲמֵדַת לְעַד:

¹¹ Leningrad Codex is considered to be one of the best illustrations of the Masoretic text. It is the oldest complete Hebrew Bible that has been preserved. (West Semitic Research Project 2013)

- 4 זָכַר עֲשֵׂה לְנַפְלָאֲתָיו סִנּוּן וּרְחוּם יְהוָה:
- 5 אֶרֶר נַתַּן לִירֵאָיו יִזְכָּר לְעוֹלָם בְּרִיתוֹ:
- 6 כֵּן מַעֲשֵׂיו הִגִּיד לַעֲמּוֹ לַתֵּת לָהֶם נַחֲלַת גּוֹיִם:
- 7 מַעֲשֵׂי יָדָיו אֲמַת וּמִשְׁפָּט נְאֻמִּים כָּל־פְּקוּדָיו:
- 8 סְמוּכִים לַעֲד לְעוֹלָם לַעֲשׂוֹם בְּאֲמַת וַיִּשָּׂר:
- 9 פְּדוּת | תִּשְׁלַח לַעֲמּוֹ צִוְּהָ לְעוֹלָם בְּרִיתוֹ קָדוֹשׁ וְנוֹרָא שְׁמּוֹ:
- 10 רְאִישִׁית חֲכָמָה | יִרְאֵת יְהוָה שְׂכָל טוֹב לְכָל־עֲשִׂיהֶם אֱתֵהֱלֹתוֹ עֲמֻדַת לַעֲד:

The Finnish translations differ in the presentation of the form of text. Both of the Finnish translations have omitted the Hebrew alphabets from the text. The Finnish translation can be found from the appendix in a text form that they are written. The JPS Tanakh English translation's form is closest to the original since it is translation that is done for the Jewish who do not speak Hebrew. That is why I am going to use the form of the JPS Tanakh in the examples. I am going to compare the Finnish translations to the English Tanakh that is probably the closest to the original text since it is written for Jewish who cannot read Hebrew. I have collected the all of the texts, JPS and both Finnish translations of the Psalm 111 in the Table below to be able to present how they actually differ from each other.

5.2.1 Omissions in the Form and Text

The difference that can be seen at first is that the alphabets marking the acrostic psalm are omitted from both of the Finnish translations. This leads to a situation that the target culture readers have no idea how this poetry was originally formed. It could be mentioned and explained in notes so that it would bring the source culture closer to the readers. In this was it can be said that both of the translations are re-creative in omission of the alphabets.

Second there are in both of the Finnish Bibles verses that omit a word beneficent completely. This can be found psalm 111 and in verse 4 the second sentence.

ה he is gracious, compassionate, and beneficent.

Anteeksiantava ja laupias on Herra! My translation: Forgiving and compassionate if the Lord!

HERRA on armollinen ja laupias. My translation: The LORD is compassionate and merciful.

The third omission in Psalm 111 is in chapter 10 and once again we can see that Bible 1992 uses exclamation mark that is an addition.

10 ה (R) The beginning of wisdom is the fear of the LORD;

ש (Sh) all who practice it gain sound understanding.

ה (Th) **Praise of Him is everlasting.** (JPS 2004)

10 Herran pelko on viisauden alku, viisas se, joka hänen tahtonsa täyttää.

Kaikukoon Herran ylistys ajasta aikaan! (1992) (My translation: Let the praise of the Lord be echoed from time to time)

10 HERRAN pelko on viisauden alku, hyvä ymmärrys kaikille, jotka sitä noudattavat. **Hänen ylistyksensä pysyy ikuisesti.** (2009)

Bible 2009 uses word-for-word translation in this verse and it tries to be faithful for the original and this leads to quite complicated Finnish that is not fluent. The Finnish Bible seems to be omitting and adding in the text. There is the exclamation mark added once again but the reason is probably the translation of the sentence that is in Tanakh **Praise of Him is everlasting.** (JPS 2004) While the Bible 1992 talks about echoing my translation: **Let the praise of the Lord be echoed from time to time!** The 1992 version is clearer though it goes quite far from the original in form of the text and in

translation of the text. This kind of translation brings the Bible 1992 closer to the target language and culture and the Bible 2009 stays loyal the original but loses the fluency.

5.2.2 Additions in the Finnish Translations

The addition that can be found in the Finnish Bible translations is the use of the exclamation mark that is not used neither in the original Hebrew text nor is it used in JPS. Your Dictionary (1996-2017) explains when exclamation points should be used as follows;

Exclamation points were originally called the “note of admiration.” They are still, to this day, used to express excitement. They are also used to express surprise, astonishment, or any other such strong emotion. Any exclamatory sentence can be properly followed by an exclamation mark, to add additional emphasis. After all, isn’t it a lot more exciting to say “I am excited!” then to say “I am excited.”

These examples below will illustrate how it is used in different version. I have bolded the places where it is used. The word Hallelujah has the exclamation mark added in both of the Finnish translations. This might be a culture bound that the mark is added to emphasize the word Hallelujah.

111 Hallelujah.

⌘ (A) I praise the LORD with all my heart

⌘ (B) in the assembled congregation of the upright.

1 Halleluja! Koko sydämestäni minä ylistän Herraa oikeamielisten joukossa, seurakunnan keskellä. (1992)

1 Halleluja! Minä kiitän HERRAA kaikesta sydämestäni oikeamielisten kokouksessa ja seurakunnassa. (2009)

In the Psalm 111 chapter 4 the Bible (1992) uses the exclamation mark again. The message of the sentences the same between the two translations but the Raamattu

Kansalle 2009 translation uses exact word-to-word translation compared to JPS Tanakh 2004. While in 1992 there is

4 ז (Z) He has won renown for His wonders.

ה (H) **The LORD is gracious and compassionate;**

4 iäti muistettavia ovat ihmeet, jotka hän on tehnyt. **Anteeksiantava ja laupias on Herra!** (1992) (My translation: **Gracious and compassionate in the Lord!**)

4 Hän on tehnyt ihmeensä muistettaviksi. **HERRA on armollinen ja laupias.** (2009)

In the Psalm 111 Chapter 9 Bible (1992) version uses exclamation mark again. It could have been used to emphasize the holiness and awesomeness of God. I cannot understand the use of it otherwise. In both of the Finnish Bibles the verses translate awesome as scary. It gives the reader a slightly negative image while the JPS (2004) verse can be understood more positively. The adjective awesome can be understood in a way that it is something fantastic or really good. So in that sense both of the Finnish Bibles are domesticating the translation. But Bible 1992 goes even further when translating fluent text because it changes the structure and wording. So it can be stated that it is more re-creative.

9 פ (P, F) He sent redemption to His people;

ז (Tz) He ordained His covenant for all time;

ק (Q) **His name is holy and awesome.** (JPS 2004)

9 Hän vapautti kansansa, hän sääti liittonsa ikuiseksi. **Hän on pelottava, hän on pyhä!** (1992) (My translation: He is awesome, he is holy!)

9 Hän lähetti kansalleen

lunastuksen, sääti liittonsa ikuisiksi ajoiksi. **Pyhä ja pelättävä on hänen nimensä.** (2009) (My translation: Holy and awesome is his name.)

5.2.3 Replacements in the Finnish Translations

The Finnish Raamattu 1992 replaces the word LORD in a form that is written in Capital letters in JPS. Raamattu 1992 uses only small letters while talking about God. Only the first letter is written in Capital letter Herra compared to LORD (JPS). There is a big difference to the original since the Hebrew tradition has a high respect for the names of God. Raamattu Kansalle translation has kept the word LORD as HERRA so it is loyal to the original. The original Masoretic text uses the word Yhwh (יְהוָה) that is considered as the holiest name of the God of Israel and the Jewish use of the word Yhvh carefully. New world encyclopedia (2013) describes the word Yhwh the following way

The four-letter "Tetragrammaton" *YHWH* in Phoenician, Aramaic, and Modern Hebrew scripts. **Yahweh** (יהוה) (ya•we) is the primary Hebrew name of God in the Bible. Jews normally do not pronounce this name, considering it too holy to verbalize. Instead, whenever they encounter this unpronounceable string of consonants, (YHWH) they speak the name *Adonai*. Orthodox Jews strenuously avoid mentioning or even writing the divine name, preferring such circumlocutions as "the Holy One," "the Name," or the defective writing "G-d."

Considering that the word of God Yhwh is so holy for the source culture, it is interesting that the Finnish Bible translators decided not to highlight the holiness of the word. It can be said that the Finnish Bible Raamattu 1992 has adopted re-creative and modernizing approach to the translation of Yhwh.

The second replacement is from the Psalm 111 chapter 2. The Bible 1992 replaces the whole sentence with new word and structure. But also Bible (2009) changes the meaning a bit as both of the Finnish Bibles talk about study. So it can be stated that both of the version are retentive although Bible (2009) uses also the word desire. So it means that this translation for Bible (2009) is both retentive and re-creative.

7 within reach of all who desire them.

Joka niitä rakastaa, tutkii niitä. (1992) My translation: Who loves the, studies them.

Kaikki, jotka ovat niihin mieltyneet, tutkivat niitä. (2009) My translation:
All who desire them, study them.

5.2.4. Domestication in Titles of Finnish Translations

There are no titles used in the beginning of the chapters of the original Masoretic texts nor there are title in the Tanakh English version JPS. So it can probably be stated that the domestication appear in both of the Finnish Bible translations. Next there will be title presented from both Finnish Bibles and from Psalms 111, 112 and 145. The other disappears when the translation adds text that does not exist in the source text. It also brings the translator visible and by compering to the original form it can be seen that the form has been manipulated. It can be said that it is easier to read if there are headings but the original text author did not think that the text needs the headings. So the questions is why the Bible translators started to use it in the first place because most of the text are mean to be read without breaks as Don Steward (2017) explains. The Titles of three Psalms 111, 112, and 145 in the Finnish Bibles are presented next.

Titles in Psalm 111:

Herran teot pysyvät ikuisesti (Raamattu 1992) [The works of the Lord are everlasting]

Herran teot ovat suuria (Raamattu Kansalle 2009) [The works of the Lord are great] this title is the same as in the second verse of Tanakh “The works of the Lord are great,[...]”

Psalm 111 is the praise to the Lord. It is praise about the deeds of God; it is praise of his great works, his enduring righteousness, for his grace and compassion, his provision, his truth and justice, the redemption He gives to His people and finally He grants wisdom to those who fear Him. It can be agreed that the heading is appropriate for this Psalm. (JPS 2004: 1409)

Titles in Psalm 112:

Oikeamieliselle koittaa valo (Raamattu 1992) [My translation: The righteous will see the light] this title refers to the Tanakh verse 4 “A light shiness for the upright in the darkness [...]”

Herraa pelkäävän onni (Raamattu Kansalle 2009) [My translation: The Joy of the one who fears God] this title refers to the first verse in the Tanakh” Happy is the man who fears the Lord, [...]”

Psalm 112 is a about righteous man when Psalm 111 is all about God. This Psalm complements the earlier Psalm 111. The consistence can be seen in similar expressions for example Psalm 111: 3 “[...] ַ His beneficence is everlasting;[...]” and Psalm 112:3 “[...] ַ and his beneficence lasts forever.” So once again the title fits the chapter. Both of the Bibles use titles that refer to the original text because they allude to the verses. (JPS 2004: 1409-1410)

Titles in Psalm 145:

Ylistäkää Herraa, kaikki luodut! (Raamattu 1992) [Praise the Lord, all people!]

Ylityslaulu Jumalan hyvydestä (Raamattu Kansalle 2009) [a Praise Song of the goodness of God]

The JPS 2004 starts the verse “A song of praise.” So in that sense it be stated again that the headlines want to combine both domestication and foreignization. But it can be said that the heading addition is in general bringing the source text into target language culture and this way the invisibility of the translator is also lost because this shows clearly that something has been added.

Both of the Finnish Bible translations add a headline in the beginning of the chapter of psalms and all other books in Bible. This is a Christian tradition that the original texts

are missing. Don Steward (2017) explains about the chapters, verses and their addition to the Bible.

When the books of the Bible were originally written there were no such things as chapters or verses. Each book was written without any breaks from the beginning to the end. [...] A man named Stephen Langton divided the Bible into chapters in the year A.D. 1227. Langton was a professor at the University of Paris and later he became the Archbishop of Canterbury. [...] Robert Stephanus (Stephens), a French printer, divided the verses for his Greek New Testament. It was published in 1551. [...] The first entire Bible in which these chapter and verse divisions were used was Stephen's edition of the Latin Vulgate (1555). The first English New Testament to have both chapter and verse divisions was the Geneva Bible (1560). Fortunately Jewish scholars have followed the way of dividing the Hebrew Scripture into chapters and verses.

The Finnish translations also follow the way of dividing the books into verses and chapters. It can be said that the whole idea to divide the books as they are divided is a way of modernizing the texts. The JPS translation provides the numbering of chapters and verses but they are not as dominant as in the Finnish Bibles. The text in JPS can easily be read through as any literary texts. JPS form of the texts follow the original and that is why the form is more literary. There have not always been the headings in the Bibles but nowadays they can be found almost in all of the western translations. Katie Hall who is the communications coordinator for Bible Gateway and a contributor to the Bible Gateway blog (2012) explains in her blog why the titles of bible have been added in the first place.

With the exception of the titles in Psalms, the Bible's authors didn't write their books of Bible with chapter or section headings in mind. They were added later by translators in order to help organize and divide the Bible into easier to digest pieces. You'll note headings in most English translations of the Bible, though they do vary across different translations. For example: Genesis 1 begins with the heading: "The beginning" in the New International Version 1984 translation, "The Account of Creation" in the New Living Translation, and there's no header at all in the King James Version. [...] Occasionally though, you might find that the headers can disrupt the continuity of the text.

Since addition brings the translation closer to the target culture it can be said that in usage of titles in both of the Finnish Bible are re-creative (domestication) in the translations of titles. Both of the Finnish translations use the titles in the beginning of the all of the Psalms and as well as in all other books of the Bible. But it can also be agreed the the titles are retentive and historized (foreignized) in way that they allude the source text when creating the titles.

In my opinion the titles may ease the reader to find right passages from the Bible, but they have to be carefully planned for example by taking a direct citation from the passage that is concerned. Otherwise I think it is not appropriate to add any titles unless they are direct quotations since then they may be misleading and they can also made the study of Bible harder. I believe that the title can be added only the original text can be used to create the titles. If one is quickly scanning the Bible it may be faster and easier to find the right chapter when looking at the titles.

5.2.5 Retentive and Re-creative Verses in Finnish Translations

In in this section will analyse the Psalm 145 that is an alphabetic acrostic with the "nun" [נ] omitted. So there are only 21 verses in this acrostic Psalm. will be presented and the parallel Finnish Bibles will be compared to JPS Tanakh translation on order to find out which of the translation is more retentive and which is more re-creative. The psalm 145 in Hebrew from Westminster Leningrad Codex (Biblos.com 2011) is also presented in order to show the original form and Structure. All the words starting with the alphabet in correct order are marked with red.

1 תהלה לדוד **אָרוּמָה** אֱלֹהֵי הַמֶּלֶךְ וְאַבְרָכָה מֶה לְעוֹלָם וָעֶד:

2 **בְּכָל־יּוֹם** אֲבָרְכֶךָ וְאֶהְלֶלְךָ מֶה לְעוֹלָם וָעֶד:

3 **גָּדוֹל** יְהוָה וּמְהֻלָּל מְאֹד וְלִגְדָּלְתּוֹ אֵין חֶקֶר:

4 **דוֹר** לְדוֹר יִשְׁבַּח מַעֲשָׂיֶךָ וּגְבוּרָתֶיךָ יִגִּידוּ:

- 5 הדר** כבוד הודך ודברי נפלאותיה אשיחה:
- 6 נעזוז** נוראתיה יאמרו [וגדולתיה כ] (וגדולתה ק) אספרנה:
- 7 זכר** רב־טובה נביעו וצדקתה נרננו:
- 8 חנון** ורחום יהיה ארץ אפים וגדל־חסד:
- 9 טוב־יהנה** לכל ורחמיו על־כל־מעשיו:
- 10 יודיה** יהנה כל־מעשיה וחסדיה יברכוכה:
- 11 כבוד** מלכותה יאמרו וגבורתה יזכרו:
- 12 להודיע** | לבני האדם גבורתיו וכבוד הדר מלכותו:
- 13 מלכותה** מלכות כל־עלמים וממשלתה בקל־דור ודור:
- 14 סומך** יהנה לכל־הנפלים וזוקף לכל־הכפופים:
- 15 עיני־כל** אליה ישברו ואתה נותן־להם את־אכלם בעתו:
- 16 פותח** את־ינדך ומשביע לכל־חי רצון:
- 17 צדיק** יהנה בכל־דרךיו וחסיד בכל־מעשיו:
- 18 קרוב** יהנה לכל־קראיו לכל אשר יקראהו באמת:
- 19 רצון־יגראיו** יעשה ואת־שונעתם ישמע ויושיעם:
- 20 שומר** יהנה את־כל־אהביו ואת כל־הרשעים ישמיד:
- 21 תהלת** יהנה יזכר־פי ויברך כל־בשר שם קדשו לעולם ועד:

Following verses of the Psalm 145 will concentrate to illustrate how the acrostic has been interpreted in the translations. As I mentioned already earlier both of the Finnish translations have omitted the Hebrew alphabets and they are both in this sense re-creative. But the variation between the translations of the words starting with Hebrew alphabet will be presented below. I have used an online dictionary (Do it in Hebrew 2017) to be able to locate all the correct words from the translation. The form changes even in the JPS English translation although it tries to imitate the original as much as possible. But this is something that is expected to happen and this way the wordplay is always lost in translation.

2 [2] **Every day** will I bless You

and praise Your name forever and ever.

2 **Joka päivä** minä sinua kiitän, minä ylistän sinun nimeäsi aina ja ikuisesti.(1992) (Retentive)

2. **Joka päivä** minä ylistän sinua, ylistän sinun nimeäsi aina ja ikuisesti (2009) (Retentive)

In this verse all of the Bibles are retentive in a way that they can use the exact same word as in the original.

3 [3] **Great** is the LORD and much acclaimed;

His greatness cannot be fathomed.

3. **Suuri** on HERRA ja sangen ylistettävä, tutkimaton on hänen suuruutensa. (2009) Retentive

3 **Suuri** on Herra, ylistettävä yli kaiken, tutkimaton hänen suuruutensa! (1992) Retentive

Here is the same situation that all of the Bibles are able to maintain the original wordplay. So they are all retentive in that sense of form.

9 [9] The LORD is **good** to all,

and His mercy is upon all His works.

9. HERRA on **hyvä** kaikkia kohtaan ja armahtaa kaikkia luotujaan. (2009) Retentive/re-creative

9 Herra on **hyvä** kaikille, hän armahtaa kaikkia luotujaan.(1992) Retentive/re-creative

In this verse it can be seen that all of the translation maintain the word-for-word translation but because of the structure of the language the word good is situated in the middle when in the original it is in the beginning.

15 [15] **The eyes** of all look to You expectantly,

and You give them their food when it is due.

15. Kaikkien **silmät** katsovat odottaen sinuun, ja sinä annat heille heidän ravintonsa ajallaan. (2009) Retentive/ re-creative

15 Kaikki **katsovat** odottaen sinuun, ja sinä annat heille ruoan ajallaan. (1992) Re-creative

This verse shows again how the translation can keep the original word but it is situated somewhere else than in the beginning. Raamattu 1992 translation is being re-creative in both senses in the form but also the meaning changes from the eyes to they look.

21 [n] My mouth shall utter the **praise** of the LORD,
and all creatures shall bless His holy name
forever and ever.

21. Minun suuni lausukoon HERRAN **ylistystä** ja kaikki luodut kiittäkööt hänen pyhää nimeään aina ja ikuisesti. (2009) Retentive/re-creative

21 **Ylistäköön** minun suuni Herraa, hänen pyhää nimeään kiittäkööt kaikki luodut aina ja ikuisesti! (1992) Retentive

In this last verse Raamattu 1992 starts with the same word as in the original while Raamattu Kansalle 2009 and JPS 2004 are both re-creative in the structure. At least Raamattu Kansalle could have been formed differently.

*13a Herra on luotettava kaikissa sanoissaan, uskollinen kaikissa teoissaan. Raamattu (1992). The Lord is trustworthy in all he promises and faithful in all he does (NIV 2011). This verse is not in the original Hebrew text, but it can be found in other early translations for example such as Septuagint and in the Dead Sea Scrolls. (Biblegateway 2011). This could possibly be the missing nun aleph bet starting the verse. Raamattu 1992 has included the verse in the translation because it can be found from the Qumran scrolls and from the Septuagint that is the translation of the Old Testament that existed already during the time Jesus lived. (Norvanto 2009: 287). But Raamattu Kansalle 2009 translation does not include the verse and it is not even mentioned in the translation. It can be concluded that in this case the Raamattu 1992 is re-creative because it uses other sources than the original text and Raamattu Kansalle 2009 is retentive because it is faithful to the source text.

The examples of Psalm 145 illustrate that it is impossible to translate the Acrostic Psalms in a way that they will maintain the formula of alphabets in the translation. In that sense they are all domesticated since the form of the alphabets is omitted. Omission means that the translation is domesticated and in this case it is re-creative in both translations. The words are maintained but in different places as in the original. But it would have been a mission impossible to maintain the form, since Finnish and Hebrew have such a different structure in the language. It has been studied that why the verse is missing and the bible scholars have come to conclusion that the scribes have left out the verse in accident while coping the texts. This cannot be verified but the missing verse that can be found for example in the Septuagint continues the same message about God than the whole chapter of this Psalm. (Norvanto 2009: 288). I have somewhat doubts about this statement, since the scribes were very careful and that there would be a whole verse missing because of their mistake is unbelievable but it can be a human error though. More believable explanation would be that it has never existed or it has been left out for some other reason but we can only guess what the real reason is.

The result of this Psalm was different. Also the 1992 Bible had quite many retentive verses. Results were 1992 ten retentive and eleven for re-creative. For the 2009 translation the results were eighteen for retentive and three for re-creative. This was different for the psalm 111 since 1992 version had ten retentive verses. But 2009 version stayed quite much the same. I believe that the 2009 Psalms could have been even more retentive but it must be due to the language structures the there was a few re-creative choices.

In these following examples I have compared the verses in Psalm 111 and this time the verses have been analysed on what is in the message of the verse and how they differ between these translations.

2 א (G) The works of the LORD are **great**,

7 (D) within reach of all who **desire** them.

2 **Suuret** ovat HERRAN teot. (**Retentive**)

Kaikki, jotka ovat niihin **mieltyneet**, tutkivat niitä. (2009) **(Re-creative)**

2 **Suuret** ovat Herran teot! **(Retentive)**

Joka niitä **rakastaa**, tutkii niitä. (1992) **(Re-creative)**

9 פ (P, F) He sent **redemption** to His people;

ז (Tz) He **ordained** His covenant for all time;

ק (Q) His name is **holy** and awesome. (JPS 2004)

9 Hän lähetti kansalleen **lunastuksen**, **(Retentive)**

sääti liittonsa ikuisiksi ajoiksi. **(Retentive)**

Pyhä ja pelättävä on hänen nimensä. (2009) **(Retentive)**

9 Hän **vapautti** kansansa, **(Re-creative)**

hän **sääti** liittonsa ikuiseksi. **(Retentive)**

Hän on pelottava, hän on **pyhä**! (1992) **(Re-creative)**

10 ר (R) **The beginning** of wisdom is the fear of the LORD;

ש (Sh) all who practice it gain sound **understanding**.

ת (Th) **Praise** of Him is everlasting. (JPS 2004)

10 HERRAN pelko on viisauden **alku**, **(Retentive)**

hyvä **ymmärrys** kaikille, jotka sitä noudattavat. **(Aims to retentive, but language is not fluent)**

Hänen **ylistyksensä** pysyy ikuisesti. (2009) **(Retentive)**

10 Herran pelko on viisauden **alku**, **(Retentive)**

viisas se, joka hänen tahtonsa **täyttää**. **(Re-creative)**

Kaikukoon Herran **ylistys** ajasta aikaan! (1992) **(Re-creative)**

In the 1992 Bible translation a dynamic equivalence has been as one of the translation theories while the 2009 translation has strived to maintain the original as much as possible and has used a lot of word-for-word translation. The translation theories used can be seen in the results. The 2009 version was mostly retentive while the 1992 Bible is mostly re-creative.

Exoticizing and historicizing belong together with the retentive alternative. It must be concluded that the new translation tries to foreignize the message as well as historicize and exoticize. And the official church Bible that has been modernized can be found to be so. Even though there was nearly half retentive but the results of the psalm 111 were even more re-creative. Naturalizing and modernising belong together re-creative choices. So it can be concluded that the 1992 church Bible is not only domesticated but also naturalized and modernised.

The examples illustrate that it is impossible to translate the Acrostic Psalms in a way that they will maintain the formula of alphabets in the translation. In that sense they are all domesticated since the form of the alphabets is omitted. The words are maintained but in different places as in the original. But it would have been a mission impossible to maintain the form, since Finnish and Hebrew have such a different structure in the language. In the 1992 Bible translation a dynamic equivalence has been as one of the translation theories while the 2009 translation has strived to maintain the original as much as possible and has used a lot of word-for-word translation. The translation theories used can be seen in the results. The 2009 version was mostly retentive while the 1992 Bible is mostly re-creative. But both of the translations are a bit of a mixture of retentive and re-creative.

6 CONCLUSIONS

This study consists of the parallel versions of the Finnish translations and the Jewish Study Bible Tanakh. I chose to study the acrostic alphabetic Psalms. There are 9 Acrostic Psalms in the Bible. Three of them are complete acrostics. The complete acrostic psalms are Psalms 111, 112 and 119. But I had to leave Psalm 119 out of this study because it has 176 verses and it would have made this study too long. My study was qualitative and it can be said to be part of descriptive translation studies field. My hypothesis is that the acrostics will disappear in the translation and that one of the Finnish Bibles would be more loyal to the source texts. In the hypothesis I wanted to find out if the translations differ from each other since they have used the different translation strategies in their interpretation of the texts. Raamattu 1992 translation is based on fluent, modern language that can be produced by using dynamic equivalence and Raamattu Kansalle 2009 translation is based on faithfulness to the source texts this way using a formal equivalence but this may lead to loss of fluency in the target language. I was also studying how the culture effects on translation. In this particular case I wanted to look into the Words of God in Psalms and how they translated into target language and do they lose their original meaning and how the culture effects for the reception of God words. And finally I wanted to see what happens in the translation to a beautifully designed alphabetical poetry when translated. Is it possible to maintain the wordplay or is it lost. I could have narrowed the cultural factors out of this study but I consider them to be important part of translation that the effects on translation cannot be separated from the context.

The fact that I do not know Hebrew did set some limits for this study. It would have been nice to be able to study all of the chapters in all three languages as in Hebrew, English and Finnish. Now my study was limited into the English version of Tanakh published by Jewish Publication Society (2004). There was a lot of material, both electronic and books about the Bible translation that I was able to get. But I did not find any research that would have been done on alphabetic Psalms. I looked Helsinki,

Jyväskylä and Tampere universities for all of their online materials. But I found neither Master's thesis nor Doctoral dissertations. This was also a limitation to my study because I was not able to compare my results to other results of the same matter.

As I had decided that I am going to study Bible translation and especially the changes in the Finnish translations compared to the Tanakh English text. Then I had to decide how to limit my study. Since I like the book of Psalms was it like a natural chose. As I studied further the Psalms I found out that there was few Psalms that were called acrostic Psalms since they use the Hebrew alphabets to begin the verses or lines or segments of lines. There are only 9 of the alphabetic Psalms, 9-10 that are considered as one, 25, 34, 37, 111, 112, 119, and 145. The alphabetic Psalms seemed an interesting case to be studied and that is how I limited my material of this study. I also had to choose from those nine psalms and I chose to study psalm 111, 112 and Psalm 145. These three were chosen because they differ from each other in the structure.

The Psalms represent the biblical poetry and the poetry is really difficult material to translate. I thought from the beginning that it will be impossible to maintain the Acroctic features in the translations and I was right. The structure of the sentences changed and the alphabetic order disappeared almost totally.

[w]e cannot reproduce the rhythm of Hebrew poetry, the acrostic features of many poems, and the frequent intentional alliteration. At this point, languages just do not correspond, and so we must be prepared to sacrifice certain formal niceties for the sake of the content. (Nida 1969: 5)

But what was delightful was that the contents did not change very much. Especially the new translation Raamattu Kansalle 2009 aimed to keep the word-for-word translation. But of course in the English Tanakh the alphabetic order has also disappeared. But what is interesting in Tanakh they mark the alphabets in the beginning. This way it can be seen that the original text has a form of acrostics.

Other interesting aspects came up during the study and it was the use of God's names in Finnish and Hebrew cultures and the titles that are added into the Finnish translations. I

came into the conclusion that the Hebrew culture has a high respect for God and especially towards the most sacred name YHWH that is a tetragram. It is not pronounced at all but replaced with other names. Our Finnish culture has domesticated the names of God and uses them in everyday life in different positive and negative expressions. Addition of the titles can also be seen as domestication action since they do not exist in the original. But the headings do refer to the message of the SL. They use either the verses from the text or they refer to the the other ways.

I used Lawrence Venuti's (1995) domestication and foreignization approaches together with James Holmes' (1988) retentive and re-creative approaches. The comparison of the three translations lead to the result that the Bible (1992) tends to be re-creative and domesticated whiles the New Testament and Psalms (2009) was more retentive and foreignizing. But it can be seen from the results that they both mix foreignization and domestication. It is probably due to production of fluent language but at the same time they try not lose the original message or interpret totally wrong message. The result was as I expected since I knew that the 2009 version translators had aimed to be retentive and the 1992 committee wanted modernize the Bible. At some cases the 2009 was also re-creative but if they must be generalized I would conclude that the new translation wants to be maintaining the original while the 1992 is rather modernized and uses new expressions. I have to note that the 1992 Bible more fluent in its language though.

In the hypothesis I wanted to find out if the is the translations differ from each other since they have used the different translation strategies in their interpretation of the texts. Raamattu 1992 translation is based on fluent, modern language that can be produced by using dynamic equivalence and Raamattu Kansalle 2009 translation is based on faithfulness to the source texts this way using a formal equivalence but this may lead to loss of fluency in the target language. I have to admit that Raamatuu 1992 uses more fluent language compared to Raamattu Kansalle 2009 translation and it is easier to read and understand. What I did not study is how much of the original message is lost in this modern and fluent translation or are there real mistakes in the text.. I was also studying how the culture effects on translation. In this particular case I wanted to look into the Words of God in Psalms and how they translated into target language and

do they lose their original meaning and how the culture effects for the reception of God words. And I have to conclude that the sulture has an enormous effect on how the the words of God are received in Finnish and how they are treated. And finally I wanted to see what happens in the translation to a beautifully designed alphabetical poetry when translated. Is it possible to maintain the wordplay or is it lost. The wordplay of acrostics is lost during the translation. Same words can be used in the beginning but the translated text loses the beautiful form.

I could have narrowed the cultural factors out of this study but I consider them to be import past of translation that the effects on translation cannot be separated from the context. As a result I would have to conclude that both of the Finnish translations are being retentive and re-creative. But as the results show Raamattu 1992 that is based on Nida's (1969) dynamic equivalence theory has modernized and naturalized the language more and this it can be said to be re-creative translation. According to Venuti's (1995) translation strategy it can be concluded that this way it has lost the authenticity of the original and it can be stated to be domesticating since it uses omissions, additions and replacements more than Raamattu Kansalle 2009 translation. The interpretation of the text changes a bit between the translations and that means that it matters what kind of translation one reads.

6.1. Further Research

I did not really realize how amazing the book of Psalms is until I started to study it for this thesis. Only then I became aware of the difficult task how to set some limits for this study. As I kept reading the source material new questions appeared in my mind how it would be interested to study this and that. The language is so rich, captivating and rather absorbing. For this reason I have quite many suggestions for further research. Because the Psalms are poetry, it would be interesting to study further all of the changes that happen when the biblical poetry is translated into Finnish. How much can the

translation interpret the source culture and is the original idea totally lost or can it be brought back to life when translated.

Further study about God's names and their translation could also be an interesting subject to continue further. There are also dozens of equivalent names for God in the book of Psalms. It would be interesting to know how the names are understood in the source culture and language and how could we bring the original understanding to our language and culture. Since I found a lot of criticism about the Finnish Bible translations and especially Raamttu 1992 was claimed to making mistakes when being so free in the translation. The effects of the dynamic equivalence in the Finnish church Bible (1992) would be worth studying since there are many critics also academic that claim that the Bible has many actual mistakes. I believe it would need further study.

Since there is neither Finnish nor English study about comparison of these two Bibles and the use of their strategies I would suggest further study on the field. But there was no study concluded about the translation of acrostic Psalms or other biblical acrostic poetry I would also suggest further study on them as well. The study that would look into the world of acrostic poetry, could also include the study of gematria is the acrostics. The would be an interesting subject to find out if there are codes in the acrostics as for example And when unlocking the gematria it would be interesting to find out how it could be shown in the translation since for example in Finnish there are no numeral values in letters and no meanings can be calculated from the alphabets. It would be worth to study the acrostic psalms and the missing alphabets in the sequence of the verses and are there other anomalies as well because it would be interesting to find out if there is an idea behind these not complete alphabetic Psalms. Or is it a mistake that has happened accidentally as has been suggested be some Bible scholars.

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APPENDICIES

The Finnish Bible contains 66 books altogether, OT has 39 and NT 27. This is the constitution in both of the translations that I am going to study. The following two tables below will present the contents of the Old and New Testament according to Protestant denomination.

OLD TESTAMENT – Tanakh (Torah, Nevi'im, Ketuvim) 39 Books	
Pentateuch (5) The Law	
1. Genesis 2. Exodus 3. Leviticus 4. Numbers 5. Deuteronomy	
Historical Books (12)	
1. Joshua 2. Judges 3. Ruth 4. 1 Samuel 5. 2 Samuel 6. 1 Kings 7. 2 Kings 8. 1 Chronicles 9. 2 Chronicles 10. Ezra 11. Nehemiah 12. Esther	
Phophets (17)	
Major Prophets	Minor Prophets
1. Isaiah 2. Jeremiah 3. Lamentations 4. Ezekiel 5. Daniel	1. Hosea 2. Joel 3. Amos 4. Obadiah 5. Jonah 6. Micah 7. Nahum 8. Habakkuk 9. Zephaniah 10. Haggai 11. Zechariah

	12. Malachi
Poetry (5)	
1. Job	4. Ecclesiastes
2. Psalms	5. Song of Solomon
3. Proverbs	

Table 4. The Old Testament constitution in Finnish Bible (Dowley 2005: 6, 11, 79)

NEW TESTAMENT – B’rit Chadashah (New Covenant) 27 Books	
History (5) Life of Jesus and Acts	
Gospels 1. Matthew 2. Mark 3. Luke 4. John	
Acts of the Apostles	
1. Acts	
Letters (21)	
Pauline Epistles to Churches (9) 1. Romans 2. 1 Corinthians 3. 2 Corinthians 4. Galatians 5. Ephesians 6. Philippians 7. Colossians 8. 1 Thessalonians 9. 2 Thessalonians to Individuals (4) 1 Timothy 2 Timothy Titus Philemon	General Epistles (8) 1. Hebrews 2. James 3. 1 Peter 4. 2 Peter 5. 1 John 6. 2 John 7. 3 John 8. Jude
The Revelations	

Table 5. The New Testament constitution in Finnish Bible (Dowley 2005: 6, 11, 79)

Jewish Study Bible	Kirkkoraamattu 1992 (Church Bible 1992)	Raamattu Kansalle 2009 (Bible for the Nation 2009)
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Psalm 111	Psalm 111	Psalm 111
111 Hallelujah. ✠ I praise the LORD with all my heart	Herran teot pysyvät ikuisesti 1 Halleluja! Koko sydämeistäni minä ylistän Herraa	Herran teot ovat suuria 1. Halleluja! Minä kiitän HERRAA kaikesta sydämeistäni
in the assembled congregation of the upright.	oikeamielisten joukossa, seurakunnan keskellä.	oikeamielisten kokouksessa ja seurakunnassa.
2 The works of the LORD are great,	2 Suuret ovat Herran teot!	2. Suuret ovat HERRAN teot.
within reach of all who desire them.	Joka niitä rakastaa, tutkii niitä.	Kaikki, jotka ovat niihin mieltyneet, tutkivat niitä.
3 His deeds are splendid and glorious;	3 Mahtavat ja ihmeelliset ovat hänen työnsä,	3. Kunniakkaat ja ihanat ovat hänen tekonsa,
His beneficence is everlasting;	iäti pysyy hänen vanhurskas valtansa,	iäti pysyy hänen vanhurskautensa.
4 A light shines for the upright in the darkness;	4 iäti muistettavia ovat ihmeet, jotka hän on tehnyt.	4. Hän on tehnyt ihmeensä muistettaviksi.
he is gracious, compassionate, and beneficent.	Anteeksiantava ja laupias on Herra!	HERRA on armollinen ja laupias.
5 He gives food to those who fear Him;	5 Hän ravitsee ne, jotka häntä pelkäävät,	5. Hän antaa ruuan niille, jotka häntä pelkäävät,
He is ever mindful of His covenant.	hän muistaa liittonsa ikuisesti.	hän muistaa liittonsa ikuisesti.
6 He revealed to His people His powerful works,	6 Hän on teoillaan osoittanut kansalleen voimansa,	6. Hän ilmoitti kansalleen tekojensa voiman
in giving them the heritage of nations.	hän on antanut sille omaksi toisten kansojen maat.	antaessaan heille kansojen perintöosan.
7 His handiwork is truth and justice;	7 Kaikki, mitä hän tekee, on oikein, ja se pysyy,	7. Hänen kättensä teot ovat totuus ja oikeus.
all His precepts are enduring,	hänen säädöksensä eivät muutu.	Kaikki hänen asetuksensa ovat luotettavia,
8 well-founded for all eternity,	8 Hän on vahvistanut ne ikuisiksi ajoiksi,	8. ne pysyvät lujina aina ja ikuisesti.
wrought of truth and equity.	ne ovat oikeat ja lujat.	Ne on laadittu totuudessa ja oikeamielisesti.
9 He sent redemption to His people;	9 Hän vapautti kansansa,	9. Hän lähetti kansalleen lunastuksen,
He ordained His covenant for all time;	hän sääti liittonsa ikuisiksi.	sääti liittonsa ikuisiksi ajoiksi.

ⲕ His name is holy and awesome.	Hän on pelottava, hän on pyhä!	Pyhä ja pelättävä on hänen nimensä
10 ⲕ The beginning of wisdom is the fear of the LORD;	10 Herran pelko on viisauden alku,	10. HERRAN pelko on viisauden alku,
Ⲱ all who practice it gain sound understanding.	viisas se, joka hänen tahtonsa täyttää.	hyvä ymmärrys kaikille, jotka sitä noudattavat.
ⲛ Praise of Him is everlasting.	Kaikukoon Herran ylistys ajasta aikaan!	Hänen ylistyksensä pysyy ikuisesti.

Table 6. Psalm 111 in Tanakh, Raamattu 1992, and Raamattu Kansalle 2009

Jewish Study Bible	Kirkkoraamattu 1992 (Church Bible 1992)	Raamattu Kansalle 2009 (Bible for the Nation 2009)
Psalm 112	Psalm 112	Psalm 112
1 1 2 Hallelujah. ⲕ Happy is the man who fears the LORD,	Oikeamieliselle koittaa valo 1 Halleluja! Hyvä on sen osa, joka pelkää Herraa	Herraa pelkäävän onni 1. Halleluja! Autuas se mies, joka pelkää HERRAA
ⲛ who is ardently devoted to His commandments.	ja rakastaa Herran käskyjä.	ja on suuresti mieltynyt hänen käskyihinsä.
2 ⲛ His descendants will be mighty in the land,	2 Hänen jälkeläisistään tulee maan mahtavia,	2. Hänen jälkeläisistään tulee maan mahtavia,
ⲕ a blessed generation of upright men.	polvi polvelta saavat oikeamieliset siunauksen.	oikeamielisten suku tulee siunatuksi.
3 ⲛ Wealth and riches are in his house,	3 Vauraus ja rikkaus täyttää hänen kotinsa.	3. Varallisuutta ja rikkautta on hänen kodissaan.
ⲕ and his beneficence lasts forever.	Hänen vanhurskautensa pysyy.	Hänen vanhurskautensa pysyy iäti.
4 ⲕ A light shines for the upright in the darkness;	4 Pimeydessäkin koittaa oikeamieliselle valo.	4. Oikeamielisille loistaa pimeydessä valo:
ⲛ he is gracious, compassionate, and beneficent.	Vanhurskas on anteeksiantava ja laupias.	armollinen, laupias ja vanhurskas.

5 𐤅 All goes well with the man who lends generously,	5 Hyvin käy sen, joka on armelias ja lainaa omastaan muille, sen,	5. Hyvin käy sen miehen, joka on laupias ja antaa lainaksi,
𐤄 who conducts his affairs with equity.	joka aina toimii oikeuden mukaan.	joka hoitaa asiansa oikeuden mukaan.
6 𐤆 He shall never be shaken;	6 Oikeamielinen ei koskaan horju,	6. Hän ei ikinä horju.
𐤇 the beneficent man will be remembered forever.	hänet muistetaan ikuisesti.	Vanhurskaan muisto pysyy ikuisesti.
7 𐤇 He is not afraid of evil tidings;	7 Ei hän pelkää pahoja viestejä	7. Ei hän pelkää pahaa sanomaa.
𐤈 his heart is firm, he trusts in the LORD.	vaan luottaa vakain mielin Herraan.	Hänen sydämensä on vahva, hän turvaa HERRAAN.
8 𐤈 His heart is resolute, he is unafraid;	8 Hän on vahva ja rohkea, ei hän pelkää,	8. Hänen sydämensä on luja ja peloton,
𐤉 in the end he will see the fall of his foes.	ja pian hän katsoo voittajana ahdistajiinsa.	ja lopulta hän näkee ahdistajiensa tappion.
9 𐤉 He gives freely to the poor;	9 Hän antaa avokätisesti köyhille,	9. Hän jakelee, hän antaa köyhille,
𐤊 his beneficence lasts forever;	hän toimii aina vanhurskaasti	hänen vanhurskautensa pysyy ainaisesti,
𐤋 his horn is exalted in honor.	ja kulkee pystyssä päin.	hänen sarvensa kohoaa kunniassa.
10 𐤌 The wicked man shall see it and be vexed;	10 Sen nähdessään jumalaton vimmastuu,	10. Jumalaton näkee sen ja raivostuu,
𐤍 he shall gnash his teeth; his courage shall fail.	kiristelee hampaitaan, pakahtuu raivoonsa.	hän kiristelee hampaitaan ja pakahtuu.
𐤎 The desire of the wicked shall come to nothing.	Tyhjiin raukeavat jumalattomien toiveet!	Tyhjiin raukeaa jumalattomien halu.

Table 7. Psalm 112 in Tanakh, Raamattu 1992, and Raamattu Kansalle 2009